AHMADIYYA
MUSLIM COMMUNITY
United States of America

May-June 2011

The Ahmadiyya GAZETTE USA

An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

Khilafat Edition

Dr. Ahsanullah Zafar, Ameer USA, Addressing Members of Majlis Shura USA

THIRTY THIRD NATIONAL IJTEMA

MAJLIS KHUDDAM UL AHMADIYYA, USA

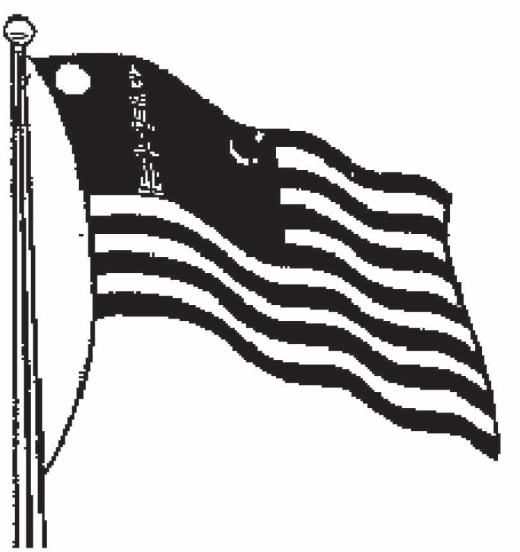
JULY 15 -17 | **Pittsburgh Indoor Sports Arena**
22 Rich Hill Road
Cheswick, PA 15024

A ALL FOR ALLAH
B BROTHERHOOD
C COMMUNICATION
D DEDICATION
E EXCELLENCE

SCENIC PITTSBURGH
NETWORKING OPPORTUNITY
SPORTS COMPETITIONS
EDUCATIONAL COMPETITIONS
INTERACTIVE WORKSHOPS

AIR CONDITIONED FACILITY
PLENTY OF SHOWERS

AND MUCH MORE



BUILDING AMERICA'S LEADING MUSLIM YOUTH ORGANIZATION

FOR REGISTRATION AND DETAILS VISIT
www.mkausa.org

Nazim-e-Aala:Maqbool Tahir
ijtema@mkausa.org

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA MOVEMENT IN ISLAM, USA

May - June 2011

Patron	**Dr. Ahsanullah Zafar** Ameer Jama'at USA
Editor-in-Chief	**Dr. Naseer Ahmad**
Editor	**Dr. Karimullah Zirvi**
Editorial Advisor	**Muhammad Zafrullah Hanjra**
Cover: Latif Ahmed	*Photos: Kalim Bhatti*

Ahmadiyya Gazette USA

Masjid Baitur Rehman
15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110 **Fax: 301-879-0115**

Editor: karimzirvi@yahoo.com
Tel. and Fax: 201-794-8122

www.ahmadiyya.us **www.alislam.org**

Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

The Ahmadiyya Gazette USA is published by the Ahmadiyya Movement in Islam, Inc., at the local address:

Fazl-i-Umar Press
P.O. Box 226, Chauncey, OH 45719

Periodicals Postage Paid at Chauncey, Ohio
Postmaster: Send address changes to
The Ahmadiyya Gazette
P.O. Box 226, Chauncey, OH 45719-0226

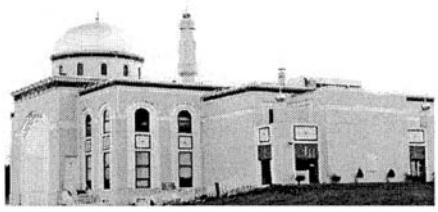


Table of Contents

2 Al-Qur'an

3 Al-Hadith

4 Sayings of the Promised Messiah[as]

6 Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V[aba] on October 15, 2010 at Baitul Futuh

10 Friday Sermon of Hadhrat Khalifatul Masih I[ra] Delivered on February 17, 1911

12 Hadhrat Khalifatul Masih I[ra] Sends Scholars to Spread the Message of Islam

16 Khilafat: Its Importance, Blessings and Obedience: Maulana Daud Hanif, Nai'b Ameer

21 Regional Waqfe Nau Ijtema – San Jose, CA: Hammad Malik

22 Khilafat in the Dispensation of Moses[as] and Jesus[as]: Mubasher Ahmad, Missionary North West Region

27 Khilafat—A Shield for the Believers: Mansura Bashir Minhas, Miami, FL

31 Obedience to the Institution of Ahmadiyya Khilafat: Some Faith Enhancing Events: Naseer Ahmad Anjum

37 Khilafat-e-Ahmadiyya—A Beacon of Hope and Guidance: Waseem A. Nisar

40 Khulafa-e-Ahmadiyyat's Acceptance of Prayers: Nadeem Ahmad Farrukh

45 Achieving Peace of Mind by Adopting Forgiveness: Aamna Bhatti

48 The Beard in Islam: Naveed Malik, Washington, DC

51 A Talk on Ahmadiyyat: Syed Sajid Ahmad

54 Baitul Hafeez Masjid: Tanvirul-Nisa Ahmad, St. Louis, MO

55 Status of Women In Islam: Dr. Lutf U Rahman, Nashville, TN

62 Adnan Virk's Long Road From ESS to ESPN : Stephen Petrick/Napanee Guide, Canada

64 Sad Demise of Brother Abdul Qadir (Mr. Otis Franklin): Sultan Habeebu, MD, PhD, Kansas City

66 Sad Demise of Shibzada Rashid Latif Sahib: Masoud A. Malik

67 Opinion: Inland Valley Daily Bulletin: Imam Shamshad A. Nasir

68 Talimul Qur'an and Waqfe Ardhi Department (TaQWA)

74 Jalsa Salana USA: Accommodation Information

75 Jalsa Salana USA: Transportation Information

Al-Qur'an

وَ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ط قَالُوْٓا اَ تَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَ يَسْفِكُ الدِّمَآءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ ط قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ 0

And when your Lord said to the angels: 'I am about to appoint a vicegerent in the earth, they said, 'Will you place therein such as will cause disorder in it, and shed blod? - and we glorify You with Your praise and extol Your holiness.' He answered, 'I know what you know not.' (2:31)

Commentary:

Mala'ikah which is the plural of *Malak* is derived from *Malaka* which means, he controlled, or from *Alaka* meaning, he sent. The angels are called Malaikah because they control the forces of nature or because they bring Divine revelations to Heavenly Messengers and Reformers.

The angels did not object to God's purpose or claimed superiority over Adam. Their question was prompted by God's announcement of His plan to appoint a vicegerent. A vicegerant is needed when order has to be maintained and laws enforced. The seeming objection of the angels meant that there would be people on earth who would create disorder and shed blood. Man having been endowed with great powers to do good and evil, the angels spoke of the darker side of his character but God knew that he could rise to such moral heights as to become the mirror of Divine attributes. To this bright side of his character the words, "I know what you know not" refer.

The question of the angels was not by weay of finding fault with God's work, but by way of seeking greater knowledge of the nature and wisdom of the appointment. ...

Whereas *Tasbeeh* (glorifying) is used with regard to God's attributes, *Taqdees* (extoling His holiness) is used concerning His action.

Al-Hadith

مَا كَانَتْ نُبُوَّةٌ قَطُّ اِلاَّ تَبِعَتْهَا خِلاَفَةٌ

'There has been no Prophet who has not been followed by *Khilafat*.'

(Al-Khasa'is al-Kubra, part II, p. 115)

عَنْ حُذَيْفَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَكُوْنُ النُّبُوَّةُ فِيْكُمْ مَا شَآءَ اللّٰهُ اَنْ تَكُوْنَ ثُمَّ يَرْفَعُهَااللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ خِلاَفَةٌ عَلٰى مِنْهَاجِ النُّبُوَّةِ مَا شَآءَ اللّٰهُ اَنْ تَكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ مُلْكًا عَاضًّا فَتَكُوْنُ مَاشَآءَ اللّٰهُ اَنْ تَكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ مُلْكًا جَبْرِيَّةً فَيَكُوْنُ مَا شَآءَ اللّٰهُ اَنْ يَكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ خِلاَفَةٌ عَلٰى مِنْهَاجِ النُّبُوَّةِ ثُمَّ سَكَتَ ـ

Ḥadrat Ḥudhaifah[ra] relates that the Messenger[saw] of Allah said: "This prophethood will remain with you as long as Allah wishes it to remain. Then Allah will lift it (come to an end). Then *Khilafat* will be established which will follow the pattern of prophethood and will remain as long as Allah wills. Then Allah will lift it (come to an end). Then hereditary monarchy will replace them for as long as Allah wills. Then Allah will lift it (come to an end). Then there will be the rule of despots and tyrants, and it will remain as long as Allah wills.Then Allah will lift it (come to an end). After that, *Khilafat*, on the pattern of prophethood, will re-emerge." Then he[sa] remained silent.

(Musnad Ahmad, p 273/4, Mishkat babal andhar wattahzir)

SAYINGS OF THE PROMISED MESSIAH[AS]

Beauty and Perfection of the Holy Qur'an

I call Allah to witness that the Holy Qur'an is a **rare pearl**. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it. It is a spiritual garden whose clustered fruits are within easy reach and through which streams flow. Every fruit of good fortune is found in it and every torch is lit from it. . . Its light has penetrated to my heart and I could not have acquired it by any other means. And Allah is Witness that if there had been no Qur'an I would have found no delight in life. I see that its beauty exceeds that of a hundred thousand Josephs. I incline towards it with a great inclination and drink it into my heart. It has nurtured me as an embryo is nurtured and it has a wonderful effect on my heart. Its beauty draws me away from my self. It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur'an, which is a surging ocean of the water of life. He who drinks from it, comes to life; indeed, he brings others to life.

[Ayena-i-Kamalat-i-Islam, Ruhani Khazain, Vol. 5, p 545-546]

The expression *Khataman Nabiyyin* which has been applied to the Holy Prophet[saw] demands that the Book that was revealed to him, should be the most perfect of all books and should comprise all excellences; and indeed so it is. The rule is that whatever degree of spiritual power and inner perfection is possessed by the person upon whom the word of God descends, the same degree of power and majesty is possessed by that word. As the spiritual power and inner perfection of the Holy Prophet[saw] were of the highest degree, which no one exceeded or will exceed, therefore the Holy Qur'an occupies that high station and rank which has not been reached by any of the previous Books and scriptures. The capacity and spiritual power of the Holy Prophet[saw] were the highest of all, and all excellences had reached their climax in him. Therefore, the Holy Qur'an that was revealed to him is also perfect and as the excellences of Prophethood reached their climax in him, the excellences of the miracle of the word reached their climax in the Holy Qur'an. Thus he was the *Khataman Nabiyyin* and his Book was the *Khatamal Kutub*. From the point of view of every aspect of a miraculous word, the Holy Qur'an is at the highest stage.

The perfection of the Holy Qur'an is seen and its miraculous character is proved from every point of view, that is to say, from the points of view of excellence of composition, of the sequence of its subjects, of its teaching and its perfection and of the fruits of its teaching. That is why the Holy Qur'an has not demanded its match from any particular point of view, but has issued a general challenge demanding a match from any point of view. From whichever point of view it is looked at, it is a miracle.

[Malfoozat, Vol. III, pp. 36-37]

The Holy Qur'an is a miracle the like of which never was and never will be. The door of its graces and blessings is always open, and it is bright and manifest in every age as it was in the time of the Holy Prophet[saw]. It should also be borne in mind that the speech of everyone corresponds to his high resolve. The higher

the resolve and determination and the purpose of the speaker, the same will be the case with his speech. Divine revelation also follows the same rule. The higher the resolve of the person to whom Divine revelation is vouchsafed, the higher will be the character of the revelation. As the circle of the resolve, capacity and determination of the Holy Prophet[saw] was very wide, the revelation that came to him had the same high rank. No one else will ever attain the same degree of resolve and courage inasmuch as his message was not for any limited time or for any particular people, as was the case with the Prophets before him. It was said to him:

قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا

Say, 'O mankind! truly I am a Messenger to you all from Allah (Al-A'raf, 7:159).

and again

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ۝

And We have sent you not but as a mercy for all peoples (Al-Anbiya, 21:108).

Who can match him, the circle of whose advent and Messengership was so wide? Today if a verse of the Holy Qur'an is revealed to anyone, I am convinced that the circle of that revelation will not be as wide as it was, and is, in the case of the Holy Prophet[saw].

[Malfoozat, Vol. III, p. 57]

The fine verities pertaining to religion, and all the learning pertaining to the subject of Divinity, and conclusive arguments in support of the truth together with the mysteries and insights that are set out in the Holy Qur'an, are such that human faculties collectively are not able to discover them nor can the intelligence of an intelligent person alight on them on its own. A consideration of past ages has shown that no philosopher or wise man was able to discover all that knowledge. But in this case, there is a wonder upon wonders, that is to say, that knowledge and insight were bestowed upon one who was entirely unlearned. He had never seen a school nor read a book nor kept company with any learned or wise person. He lived his life among wild people, was born and brought up among them and kept company with them. The Holy Prophet[saw] being unlettered is a matter so patent that no historian of Islam is unaware of it.

[Braheen-i-Ahmadiyya, Ruhani Khazain Vol. 1, pp. 561-563]

****

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on October 15, 2010 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

Hazoor[aba] recited the following verses of *Surah Al-Mursalat* at the beginning of today's Friday Sermon and gave a discourse on propagation of the message of Islam through modern resources in light of these verses.

'By those which are sent off gently, Then gather speed and blow swiftly,
And by those who spread a thorough spreading, *And* then they make clear distinctions,
And by those who deliver the Reminder, absolving themselves of responsibility or by way of warning,
Verily, that which you are promised must come to pass. So when the stars are made to lose *their* light,
And when the heaven is rent asunder, And when the mountains are, blown away,
And when the Messengers are made to appear at the appointed time. (77:2-11)

Hazoor[aba] explained that while these verses give the news of the glorious propagation of Islam in the times of the Holy Prophet[saw] through his Companions, they also foretell the coming of his true and ardent devotee. Through his advent, he was to revive and restore the glory of Islam. Today, these verses are a sign of his truthfulness and indicate towards the progress of his Community. Therein is a prophecy which has been fulfilled, is being fulfilled and will be fulfilled in future. This is the Word of the Master of the heavens and the earth Who is All-Powerful, Who, through His great power has fulfilled the revolutionary change destined for the time of the Promised Messiah[as] and shall continue to do so in future. What is needed is for us to endeavour to be part of this revolutionary change so that we may partake of the blessings that God has destined with it. For this we have to bring about revolutionary changes within ourselves.

Hazoor[aba] said the verse 'By those which are sent off gently' indicates to the signs that God has demonstrated in support of the Promised Messiah[as] is demonstrating and shall demonstrate in future. Angels are supporting the message, which the companions of the Promised Messiah[as] spread. This message was of piety, purity, high morals and *taqwa* (righteousness). At the time when the Promised Messiah[as] made his claim, not only was his message not accepted, it was faced with severe opposition. However, God exhibited one after another sign and with the reasoning and arguments of the Promised Messiah[as] and the *Tabligh* of his followers, in spite of all the detractors, pious-natured people began accepting him. Within his life-time the number of his followers grew into hundreds of thousands.

When God sends His Prophets, initially, their message spreads slowly. Later on it gathers speed and momentum. In the beginning, resources are also limited but God increases these. There is increase in signs, just as it was in the life of the Promised Messiah[as]. He foretold the plague which started off on a very small scale but later took entire India in its hold. He predicted that some matters will be accomplished after him and they would be fulfilled in the era of the Second Manifestation, that is, *Khilafat.* We note today that God has provided resources and arrangements in accordance to the times to fulfil this promise. It is the way of God that some matters are brought to fruition in the lifetime of the Prophets but others are fulfilled later. However, whatever promises are made to the Prophets are most certainly accomplished. God states: 'And if We take

thee away, We shall surely exact retribution from them' (43:42). Whatever God declares about detractors of the Prophets definitely comes to pass, whether in the lifetime of the Prophet, or later. Similarly, some glad-tidings are fulfilled in his lifetime while others are realized later. When the Holy Prophet (peace and blessings of Allah be on him) gave the glad-tiding of the gold bracelets of the [Persian Emperor] Suraka, it signified the triumph of Islam in Persia/Iran. This was fulfilled in the era of Hadhrat Umar[ra].

Piety spreads gradually and its sphere extends steadily. Later, God's decree creates swift and better conditions for its fulfilment. We should always be mindful that God's power is not limited. If He wishes He can fulfil all promises and triumphs in the lifetime of the Prophet. However, it is His will that those who follow may also partake of some of the blessings and triumphs. Thus, the swift resources of this age draw our attention that we may utilize them and in following the Companions, become helpers of the Imam of the age and accomplish his mission. The current swift and proficient resources draw our attention to consider this swiftness as a blessing of God and utilize it to propagate His religion. The verse 'And by those who spread a thorough spreading' signifies spreading of that message for which the advent of the Holy Prophet[saw] took place. It is the perfect religion which will last till the Day of Judgment and for its revival in the current age the Promised Messiah's[as] advent took place. God has provided modern means of propagating this message. The Companions of the Holy Prophet[saw] did not have any modern means yet they honoured the dues of *Tabligh*. Today the means and resources are available, they were destined for the time of his true and ardent devotee, and the above verse is a prophecy of this. In another place in the Qur'an it is stated: 'And when books are spread abroad.' (81:11).

Hazoor[aba] explained that the age of the Promised Messiah[as] is an age to propagate books. He has left the treasure of his writings *'Roohani Khaza'in'*. This collection of his writings was published in his lifetime and his companions played a tremendous role in propagating them. They undertook this task with a sense of sacrifice as in the era of early Islam when the Companions of the Holy Prophet[saw] became God's loved ones. The followers of the Promised Messiah[as] too found nearness to God. Today, God has provided ways and means to propagate these books and to respond to our detractors, ways which are much swifter and proficient than ever. The Holy Qur'an and the books of the Promised Messiah[as] and other literature is traversing new stages of broadcast via Television and the Internet. A few decades ago all this was unthinkable. God has provided these opportunities so that they are utilized in the defence of Islam and in its *Tabligh*. It is indeed His blessings to provide us with these modern inventions. We should try and make good, rather than idle, use of these inventions. If we become part of that group which is taking the message of the Muhammadan Messiah[as] to the world we too can be counted among those who God has borne witness to.

Hazoor[aba] said he mentioned at a MTA event that today each worker of MTA, no matter where in the world he or she is working, they are working for taking the message of the Promised Messiah[as] to the ends of the earth. God will bring this to pass, He revealed to the Promised Messiah[as] 'I shall carry thy message to the ends of the earth' and for this purpose He provided these resources. This is the destiny and all the inventions bear witness to it. If we do our tasks with the view that by participating in *Tabligh* we may become those who gain Divine nearness, and continue to self-reflect over this, we will be truly honouring the dues. Then alone will such workers realize their standing and will be drawn to fulfill their obligation with a sense of responsibility. Mere technical help, camera work and similar duties will not be sufficient. Attention will be drawn to worship of God and to turn to Him for good results of every task, and keeping 'And by those who spread a thorough spreading' in view, effort will be made to follow in the footsteps of the Companions; that is, practical steps will be taken, along with worship of God, to spread the message. This is not restricted to MTA or a team of few who respond to questions on websites, each member of the Community should participate in this and follow the example of the Companions. If attention was not drawn to this so far, now is the time to do so. If each Ahmadi makes an effort to play a role, *Insha Allah*, the revolutionary change will come about soon.

Hazoor[aba] said *Tabligh* work and use of the resources is making the distinction that the verse *'And* then they make clear distinctions,' cites. Any Ahmadi who participates in any form of *Tabligh* is part of this; be it through the Internet, through literature or workers of MTA, even those who may not be directly involved but are part of the system that is spreading the message of piety in the world. Today there also is propagation of amusements and idle matters in the world through these resources but the followers of the Muhammadan Messiah[as] are spreading God's message around the world. Other TV channels also provide the service of spreading the message of Islam but their broadcast hours are limited and due to not accepting the *Imam* of the age they convey harmful innovations which, at times, can spoil the essence of the message. Hazoor[aba] gave an example where in one TV program it was stated that Purdah is not essential for women, that the Qur'anic commandment is only to draw coverings over bosoms and there is no mention of covering of the head, although it is very clear. It was also said that the commandment was only for the wives of the Holy Prophet[saw], although the same verse also mentions the commandment to believing women. These people thus spoil the essence of the message. In this age the true teaching is that which is spreading through the *Hakam* (arbiter) and *Adl* (one who establishes justice) of the age. And it is this teaching that distinguishes between what is right and what is not and it is the Promised Messiah's[as] task to explain *'And* then they make clear distinctions,'. As followers of the Promised Messiah[as], we need to depart from the materialistic environment and be firm on that environment which he appointed for his followers. This distinction will be true when our practices will portray this. The Promised Messiah[as] presented the beautiful picture of Islam which is the original picture presented by the Holy Prophet[saw]. This is what the world and we need today.

Hazoor[aba] said with regards to *Tabligh*, the leaflet distribution scheme here in the UK and elsewhere has been successful. It has had a very good effect. It was thought that in the USA that the scheme may not be successful but when the project was started people happily accepted the leaflets saying it was first time they had heard such a message of Islam. Newspapers also covered this and many renowned columnists of national newspapers wrote on this. These newspapers have circulations of hundreds of thousands, thus our message reached a great number of people. Some people also rejected the leaflets but when it was explained to them that our message was of love and brotherhood, they took the leaflets. This is the distinction between our message and that of the others. We have been taught the ways and means of *Tabligh* by the Imam of the age. When the newspapers in USA covered the leaflets, our young men also gained confidence. Initially they had been somewhat hesitant, perhaps borne out of a little inferiority complex. This happens when there is a lack of knowledge. Praise by the outsiders gained them in confidence. This is the beginning; it will open many new avenues. The next message should be thought out.

Hazoor[aba] said someone suggested to him that [*Tabligh*] text messages sent from India will be very effective. Hazoor[aba] said question arises which team would send these messages and to which countries. Even if telephone numbers are obtained from directories there are legal impediments which restrict sending unsolicited messages even though the intent here would be good. Still, this method cannot have the same affect as a face to face direct contact. Personal effort brings results in *Tabligh*. Text messaging may benefit advertisements, but in Hazoor's[aba] opinion *Tabligh* cannot be carried out this way. Hazoor[aba] said he also wished to mention that while in Pakistan and some other Muslim countries there are legal impediments, greater efforts should be made in places where there is freedom. Each year this introductory message should reach people in the hundreds of thousands and this should be followed up with another message the next year. The entire system will have to be fully involved in this. The leaflets scheme was also reported by newspapers in places other than the USA. The message of the Promised Messiah[as] has reached people in the millions. Now, there is the need to continue this scheme with greater vigour than before.

Among the tasks of Prophets, one is to warn. Sometimes it becomes necessary to warn the world. 'And by those who deliver the Reminder,' it is also something true followers of a Prophet must carry out. It is important to give one message, followed by another so that the world which is on the wrong path may be saved from falling into a pit of fire. For this, constant effort should be made. God has stated two parts of the message:

'Absolving themselves of responsibility or by way of warning'. If they do not pay heed, they can receive chastisement.

The Promised Messiah[as] explains the verses, 'And by those who deliver the Reminder, absolving themselves of responsibility or by way of warning' stating that the truthfulness of a Prophet is recognized by some, but obstinacy and egotism prevents them from accepting him. Some of these people will be answerable to God and some will be enabled to repent. God spares the rod at times, but if no repentance is forthcoming, the Qur'an often states in the vein of: 'Verily, that which you are promised must come to pass.' That is, if the warning is not paid heed to, it is a warning the results of which will manifest in this world, as well as there will be chastisement in the Hereafter. Therein are two messages: one is that of warning for the detractors and there is also the promise of triumph to the Prophet and his community.

'So when the stars are made to lose *their* light' signifies this age when the so-called religious leaders will be devoid of knowledge. They will have no light and one who does not have light cannot guide. Hazoor[aba] said the religious leaders of our times appear to have one job and that is to use abusive language for the Promised Messiah[as]. Since yesterday the so-called *Khatme Nabuwwat* conference has been going on in Rabwah attended by all the big *maulvis* and according to reports received so far, Hazoor[aba] said, they are only uttering nonsense about our Community. The Arabic idiom 'fading of stars' signifies that the religious leaders will be devoid of religion. Here, it signifies that by being devoid of religion they have become those who spread darkness and have thus led people astray. As a result of this when God sends someone who explains and warns and even he is disregarded, then God's decree comes into action, natural disasters follow.

'And when the heaven is rent asunder' has scientific as well as spiritual connotations. New Space is being discovered; new universes are being discovered as well as new planets. Also, the ozone layer is damaged and this has resulted in climate change. The verse also denotes the coming of the Messiah in the spiritual world. When the stars fade away and darkness falls, God sends light through His Prophets, who create their community. Manifestation of revelations and true dreams begin for the Prophet and some of his followers. God states that when this spiritual process starts the so-called religious leaders will not be able to create a hindrance for them. Let alone these so-called religious leaders, even big, powerful, egotistical people who assume themselves to be as strong as mountains, who will try to contend with the Prophets of God will be smashed as in 'And when the mountains are blown away'. Hazoor[aba] warned that let no one presume that he has deeply held support among the masses or has the backing of an Arab Kingdom or the support of a Western country. When someone will try to contend with God's Prophet, neither will the support of the masses avail, nor any wealth or any assistance or any tribal backing. They may presume to be as strong as mountains, but all these people will be dispersed in the air. In fact those on whose support they make their presumptions will also be scattered. This is God's prophecy and we have witnessed such mountains falling in the history of our Community.

'And when the Messengers are made to appear at the appointed time is a prophecy about the advent of the Messiah and *Mahdi*. That a Prophet will be raised who will represent all Prophets. This is also a prophecy that was given by all the Prophets of God during their eras and was fulfilled in the person of the Promised Messiah[as]. God revealed to him: 'The champion of Allah; in the mantles of the Prophets' [Tadhkirah p. 793].

Reading an extract from the writings of the Promised Messiah[as], Hazoor[aba] said that the Promised Messiah[as] received a measure of the special attributes of all the Prophets of God starting from Adam[as]. The enemies of all the Prophets met with dreadful endings. In this age too there are people comparable to them and if they do not repent all the previous torments can amalgamate in this age. The Promised Messiah[as] said it is merely God's attribute of compassion that has given respite to some so far. Hazoor[aba] prayed that may God give sense to the world to understand this message and may He enable us to spread this message and try and save the world as much as we can.

FRIDAY SERMON OF HADHRAT HAKIM NOORUDDIN, KHALIFATUL MASIH I[ra] DELIVERED ON FEBRUARY 17, 1911

Translated by Dr. Naseer Ahmad, St. Louis, MO

[Editor's Note: While searching for a topic for *Khutba Jumu'ah* the next day, I came across this old sermon of Hadhrat Khalifatul Masih I[ra] which to my amazement was delivered on the exact same date 100 years earlier. As I read the sermon I was struck by its simplicity, brevity and Hazoor's[ra] direct way of delivering the message. The message he gave to the *Jama'at* then about the importance of prayers is timeless. At the time the people were struggling with a plague epidemic. Today, the world is daily witnessing new events of physical natural disasters i.e. earthquakes, tornadoes, and tsunamis. In addition, hurricane force winds of hatred are threatening the boat of Ahmadiyyat, from Pakistan to India to Bangladesh to Indonesia. The message he gave was true then and it is even more urgent today. Rather than summarizing or expanding on this *Khutba*, I decided to translate it that afternoon and read it in its entirety on Friday, Feb. 18, 2011 at the Baitul Hafeez Mosque, St. Louis during *Jumu'ah* prayers. Naseer Ahmad]

Hazoor[ra] said:

"A long time ago I saw a dream that God's wrath is on the increase and the earth is about to turn dark. First, there is the spread of plague, and then is cholera. I informed a few special friends about this dream and started this prayer: 'O Allah the Protector, with Your Grace and Bounty shower Your mercy upon the Ahmadiyya *Jama'at*, especially the *Jama'at* in Qadian.'

Then a few days ago I saw a dream that there is a dangerous plague epidemic in the country and there is a palace of great grandeur, which we inhabit (we Ahmadis). It is like Allah *Ta'ala*, (God the High) has already promised:

'Inni u hafizu kulla mun fiddaar'

Everyone in your house I will protect

(Revelation of Hadhrat Masih Mau'ood[as])

The only matter left is that how we can prove ourselves to be deserving of inhabiting this palace. Then a few days ago, I saw another dream in which our shops are being attacked by a lion. Consequently, I became scared and I prayed a lot and I asked Allah about the means of salvation. At that time it was made apparent to me that I should remain standing in the presence of Allah and continue prayers. Then in a violent storm there is a boat that is broken, but with prayers it can be repaired [be put back together]. Then I was reflecting about why this epidemic is spreading in the country. Then an angel who was in the road where I passed reminded me of the verse:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُوْنِ ۝

And I have not created the Jinn and the men but that they may worship Me. (Al Dhariyyat, 51:57)

Every person when he makes or creates something it is for his benefit. For example, just like when a gardener plants a tree as long as that creation or that tree benefits him he does not uproot it. But when a

thing or creation does not fulfill its purpose it is usually destroyed. Even a half-witted farmer follows this rule. Then why would Allah, Who is the Wisest of the wise keep a useless thing? When a man does not fulfill his purpose [i.e. worship for which he was created] then without exception he is destroyed. Similarly, the one who with his personal example or other circumstances prevents others from worshipping Allah is destroyed as well. God's appointees [prophets] come to this world to exhort people to goodness. They wake up the idle [lazy] people but the ignoble [reprehensible] people in every circumstance object to them. If they [God's appointees] tell them something new they say, "He is telling us something we never heard before", and if he tells them the previous things they say, "He is not presenting us anything new".

These foolish people do not understand that when sins are committed over and over again and Satan is busy giving his sermons all the time to the extent that he [Satan] permeates the human spirit and evolves it into his ambassador. Then would God not send his own preachers repeatedly to make you understand the doing of good deeds?

The message of the Holy Qur'an is being given for 1300 years and before that several prophets came who gave the sermon of *Tauheed* [unity of God]. Is *Tauheed* established over the entire world? So, it is a must that the message of *Tauheed* is given over and over again.

Remember that God told Hadhrat Ibrahim [Abraham[as]] , "If among Lot's tribe even five or six people had become righteous then I would have saved them from my punishment". When people do not become righteous at even this measure [minimal scale, 5-6 out of the whole nation] then God's punishment comes. You people are Ahmadi, whereas Ahmadiyyat saves you from the punishment but it also at the same time makes you guilty before anyone else because we accepted God's appointee [the Promised Messiah[as]]. At his hand, we pledged obedience to God and his *Rasool* (the Holy Prophet[saw]). If we break that pledge then we are deserving of that punishment before anyone else.

'Aa azzanalahu min ha'

Protect me Allah from it.

So turn your attention to Allah, continue in your worship, and continue prayers, because prayer is the nerve center of worship. When you will attain the true meaning of worship then you will remain protected from afflictions and tribulations. As a gardener does not cut a fruit-bearing branch, so your God, Who is the most merciful of the mercifuls will not destroy you.

The people of Hadhrat Yunus [Jonah] were all non-believers; it was only the heart-felt prayers accompanied by sobbing cries [of Jonah], which saved them. So you, who are followers of God's appointee, would your prayers not be effective enough that they would advert God's punishment? Yunus was appointed the prophet of only a few towns but your prophet [the Promised Messiah[as]] in servitude of Hadhrat Muhammad[saw] was appointed over the entire world. So be his true followers. Use prayers as your means. Give *Sadqa.* Do *Istaghfar* [ask for forgiveness repeatedly] and glorify and honor Allah. Purify your hearts. When a noble person does not sit on a pile of manure, then how can your God occupy your hearts if they are filled with all kinds of filth? Reform yourself. Cry out to Allah before the affliction of punishment comes. At the time of punishment even Pharaoh cried out, but this cry did not benefit him.

I have fulfilled my duty of conveying the message. Now it is your duty that you reform yourself and at night stand in front of your God and cry loudly so you can be saved. May God give you the opportunity.

****

HADHRAT KHALIFATUL MASIH I[ra] SENDS SCHOLARS TO SPREAD THE MESSAGE OF ISLAM

Syed Hasanat Ahmad

Hadhrat Khalifatul Masih I[ra] had drawn up plans to spread the divine message of Islam all over India. He directed that the scholars of the Jama'at. who were dedicated and devoted to the mission of the Promised Messiah[as], should spread themselves all over the country and visit various places in India. Hadhrat Khalifatul Masih I[ra] had already established institutions in Qadian to take care of the consolidation of the Movement. Measures were undertaken to strengthen the *Sadr Anjuman Ahmadiyya,* schools and libraries. The holding of *Dars-i-Qur'an* and *Hadith* on a regular basis was also organized.

The first team of scholars headed by Sahihzada Hadhrat Mirza Bashirud Din Mahmud Ahmad was sent in 1909. Mir Muhammad Ismail accompanied him and they left for Delhi, India's capital. On the way to Delhi, they broke journey at Kapurthala and participated in the *Jalsa Seeratun Nabi*[saw](a function held to highlight the noble features of the life and works of the founder of Islam) and another in Qasur. The emphasis during the tour of this team was on holding educational and *Tablighi* meetings in order to explain and highlight the aims and objects of the mission of the Promised Messiah[as].

In May the same year *Anjuman Ahmadiyya* Ferozepur. held a conference. Again, a powerful team was deputed consisting of Sahibzada Hadhrat Mirza Bashirud Din Mahmud Ahmad, Khawaja Kamalud Din. Hafiz Ghulam Rasool Sahib Wazirabadi, Khan Sahib Munshi Farzand Ali, Sheikh Muhammad Yusuf and Dr. Mirza Yaqoob Baig. The members of the team delivered a number of lectures.

Towards the end of 1909, Hadhrat Mufti Muhammad Sadiq[ra], editor of *Al-Badr*, undertook a lengthy *Tablighi* tour and branches of *Anjuman Ahmadiyya* were set up all over the country. During the same period, a religious conference was held in Calcutta. The *Jama'at* was invited and at the urging of Hadhrat Khalifatul Masih I[ra], Maulvi Muhammad Ali delivered a lecture in English.

In the same year, Khawaja Kamalud Din visited Hyderahad, Deccan and called on the *Nizam* of Hyderabad, the ruling Prince of the State and presented to him a book, *Saheefa-i-Asifiyyah,* especially written for the ruling Prince and invited him to the Movement.

In 1910, an Islamic conference was held in Meerut and a delegation of the *Jama'at* also participated, which included Hafiz Raushan Ali[ra] and Khawaja Kamalud Din. *Madrasah Elahiyya* and *Anjuman Hidayatul Islam* jointly organized a conference on Islam and the organizers sent an invitation to Hadhrat Khalifatul Masih I[ra] and to prominent scholars of the Jama'at to participate in the conference. Therefore, Hadhrat Khalifatul Masih I[ra] nominated a team of scholars, which included Hadhrat Maulvi Syed Sarwar Shah[ra], Khawaja Kamalud Din, Hadhrat Mufti Muhammad Sadiq[ra] and Maulvi Sadrud Din. They delivered lectures on Islam.

From there, they went to see Maulana Shibli No'mani in Lucknow who met the delegation with a great deal of courtesy. During the exchange that took place, Hadhrat Mufti Muhammad Sadiq[ra] affirmed the fact that Ahmadis fully believe in the Holy Prophet Muhammad[saw] as *Khataman Nabivveen,* however, the door of the Divine grace of revelations remains open and the flow of revelations had not stopped and the claim of Hadhrat Mirza Ghularn Ahmad[as] was in accordance with these beliefs. He had been the recipient of Divine revelations and gave the news of the events of the future. The person who speaks of the future, subsequent to the receipt of the Divine revelations, in the Arabic lexicon is a prophet and we believe in him to be a prophet - bearer of news - in that sense.

Maulana Shibli No'mani then observed: "It is indeed so and according to the Arabic lexicon, the meaning of prophet is the same, but

the people generally are hesitant to see the meaning in that way. Members of your *Jama'at* are indeed very educated and know the English language and they strictly follow the tenets of Islam and have a great regard for the *Jama'at."* Later on. he spoke very highly of Hadhrat Khalifatul Masih I[ra] and of his knowledge and his vast command on matters of religion and expressed a great wish to meet with him.

In May 1911, Hadhrat Maulavi Ghulam Rasool Raajeki[ra] went with an Ahmadi delegation to participate in a debate in Mlangat Oonchay (Gujranwala). The other party was led by Maulvi Mir Ibrahim Sialkoti. The subject of the debate was the death of Jesus Christ,[as] *Khatme Nubuwwat* and the truth of the Promised Messiah[as]. It was a fiery debate; thousands of people listened to it and, as a result of this debate hundreds of people joined Ahmadiyyat.

In the same year, in Monghir, a large-scale debate was organized and about two hundred opponents joined hands to defeat the Ahmadiyya team. These scholars were reinforced by a professor of Arabic, Maulvi Abdul Wahhab of Calcutta College and Maulvi Ibrahim Sialkoti, who was greatly bruised at the hand of Hadhrat Maulavi Ghulam Rasool Rajeki[ra] at the Oonchay Mangat encounter. The other party was sure that as they had brought the 'big guns" who were faced with such a scholarship of the Arabic language, that the Ahmadiyya team would desert the field. The attendance at this debate was about fifteen thousand. Hadhrat Maulvi Ghulam Rasool Rajeki[ra] stole the thunder of the show, when he stood up to deliver the counter to the Arabic professor in high flowing Arabic. Once he started delivering his fiery Arabic speech, the other party took to their heels, and during the debate, a party of educated Muslims joined the Ahmadiyya Movement on the spot.

The *Jama'at Islamiyya* held another conference in the City of Mysore. and with the permission of Hadhrat Khalifatul Masih I[ra], a high-powered delegation of Ahmadis participated in it. This time, the opponents had mobilized the 'top guns" of the Muslim scholars and Syed Suleman Nadvi and Maulana Shaukat Ali headed their delegation. Maulana Suleman Nadvi, a scholar of high standing among Muslims, openly acknowledged to Khawaja Kamalud Din, another member ot the Ahmdivya delegation, that the commentary given by Hadhrat Maulavi Ghulam Rasool Rajeki[ra] on *Surah Al-Kauthar* consisted of remarkable Divine points. Even though he had seen almost a hundred fifty commentaries on this *Surah,* he had never seen one like the one given by Hadhrat Maulvi Ghulam Rasool Rajeki[ra].

In July 1911, Hadhrat Khalifatul Masih I[ra] had to appear in a court in Multan in connection with a case as a witness. This was his first tour outside Qadian after becoming the First Caliph and he took some top scholars with him. He went to Multan via Lahore and after his appearance in the court, an impressive function was held in *Madrasah Anjuman-i-Islamiyya* Hall in Multan. All the notables of Multan were invited and he delivered a speech, which left the audience spell-bound. On the way back, he delivered another remarkable speech in Lahore on July 31 on *'Islam and Other Religions',* which was warmly welcomed, and he returned to Qadian the same day.

Delegation to Examine Educational Institutions

In 1912, Hadhrat Khalifatul Masih I[ra] appointed a special delegation to visit leading educational and religious institutions in India and abroad and to study their set-up, their structure, and the way these institutions were run. Sahibzada Hadhrat Mirza Bashirud Din Mahmud Ahmad[ra] headed this delegation. The delegation had a busy schedule. It started in April 1912. After visiting Amritsar, the head of the delegation spent time in visiting *Darul Uloom Nadva* and, later, had a detailed meeting with Maulana Shibli No'mani in Lucknow. The delegation was invited to attend the conference at Nadva on April 6-8. In this conference a very important resolution was adopted on the question of giving a two-hour holiday to Muslim employees of the government and other institutions, so that they could offer the mandatory Friday Prayer. Hadhrat Khalifatul Masih I[ra] had made a countrywide appeal in support of the move.. Syed Suleman Nadvi in his book, Hayat-i-Shibli (p. 50), made a reference to this resolution:

On April 6, 1912, at the annual conference of *Nadvatul Ulema* (the scholars of Nadva), which was presided over by Syed Rashid Raza Misri, a number of important lectures and speeches were delivered The most important among them was the adoption of a resolution wherein the conference called upon the government of India to grant a two-hour

leave to Muslim employees on Friday in order to enable them to offer the mandatory Friday prayer. The absence of such a leave had deprived a large bulk of Muslims to perform the mandatory prayer. This resolution was moved by Mirza Samiullah Baig (who later became minister of Justice in the State of Hyderabad and was generally known as Nawab Mirza Yar Jang) and seconded by Mirza Mahmood Ahmad Qadiani. The resolution was carried unanimously

Later, the conference was addressed by Khawaja Kamalud Din followed by Maulana Shibli No'mani, in which he endorsed the idea that all denominations of Muslims should work together for the greatness of Islam. This delegation also visited a number of other institutions, about which Sahihzada Hadhrat Mirza Bashirud Din Mahmud Ahmad[ra] wrote in his report *(Tafseer -i--Kabeer.* v. 10, p. 148):

During the tour, we visited religious institutions at Devband, Firangi Mahal, Rampur, Benaras, and Delhi and also the *Madrassa Elahiyat* at Kanpur.

On September 26, 1912 with the permission of Hadhrat Khalifatul Masih I[ra], a three-member delegation, headed by Sahibzada Hadhrat Mirza Bashirud Din Mahmud Ahmad[ra] left for a tour of the educational and religious institutions of Egypt and the Middle East. It arrived in Bombay via Lahore on October 16, 1912, on its way to Egypt. The delegation also included Mir Nasir Nawab[ra] and a renowned Arabic scholar, Maulana Abdul Hayee of Iraq. During the sea voyage, the delegation came into contact with a highly rebellious group of young men comprising of Muslims and Hindus, who were atheists. This group was greatly influenced when they exchanged ideas with them. They arrived at Port Said via Aden on October 26, and met *Sheikhul Islam* of Port Said. A successful exchange of views took place between Sheikhul Islam and Maulana Abdul Havee on the question of the Death of Jesus Christ. The delegation intended to leave for Cairo, but as the *Hajj* season was near, they left for Saudi Arabia instead and performed an Umrah on arrival in Mecca, followed by the *Hajj.* Here in the Holy Land, the delegation took the opportunity of meeting the local Arab *Ulema,* and after performing *Hajj,* the delegation returned home on January 6, 1913 and was warmly received in Qadian.

In 1913. in order to have competent Arabic scholars, two senior scholars of the *Jama'at* were sent to Egypt and Syria. Hadhrat Syed Zainul Abideen Waliullah Shah was sent to Cairo, Beirut and Jerusalem, and Sheikh Abdur Rehman of Lahore was sent to Cairo to complete studies in the Arabic language. Hadhrat Khalifatul Masih I[ra] initiated the sending of these delegations in order to equip *Madrasah Ahmadiyya* with the best possible talents.

Setting Up of First Mission in UK

In 1912, Khawaja Kamalud Din, in pursuance of his legal practice had to visit London. England. Hadhrat Khalifatul Masih I[ra] advised him to keep three things in view: prayer and corresponding efforts go together; try to impress upon the scholars in London about the death of Jesus Christ; and try to get the Mosque in Woking opened, which was reported to have been locked for some time. Soon after his arrival, Khawaja Kamalud Din made enquiries about the Woking Mosque. Khawaja Kamalud Din met with other Muslims, and he was finally able to get the Woking Mosque unlocked. This was built by the *Begum of Bhupal.* On November 13, the first Ahmadiyya Mission was set up in Woking. (*Tarikh-i-Ahmadjvvat* vol. 4, p. 436).

Khawaja Sahib wrote to Hadhrat Khalifatul Masih I[ra] asking for young Ahmadis to be sent to him for assistance. At his request, Hadhrat Khalifatul Masih I[ra] sent two young Ahmadis on July 25. 1913. One of them was Chaudhary Fateh Muhammad Sial. They arrived at Woking on August 11, 1913. Fateh Muhammad Sial delivered the first public lecture.

Mischief by Some Members of *Anjuman-i-Ahmadiyya*

Some members of the *Sadr Anjuman Ahmadiyya* who thought they were big scholars and that their opinions should be counted, raised voices against the *Khilafat* and, in fact, they were engaged quietly in striking at the institution of *Khilafat.*

Supremacy of Khilafat Established

This group included Maulvi Muhammad Ali, Khawaja Kamalud

Din, Dr. Mirza Yaqoub Beg, Sheikh Rahmatullah, etc. By twisting the Will of the Promised Messiah[as], they contended that *Anjuman* was intended to be the supreme body. Hadhrat Khalifatul Masjh I[ra] had sensed the trouble. He summoned over 250 delegates of Ahmadis for consultation on January 30, 1909. The next morning after the *Fajr* Prayer (morning prayer) in *Masjid Mubarak* standing on a portion that was built by the Promised Messiah[as], Hadhrat Khalifatul Masih I[ra] delivered a powerful speech. He declared: "I am standing on a portion that my Mirza built and it is my decree that the *Jama'at* and *Anjuman* are both completely subservient to *Khilafat*"

He further said, "It is being stated that the duty of a *Khalifa* is to lead prayer, lead funeral prayer, perform the *Nikah* (marriage) ceremony) or take *Bai'at,* such a work can be done by a *mullah.* I totally reject this concept. *Bai'at* is only one wherein there is a total submission to the dictates of the *Khalifa.*

Even though this subversive group took a fresh *Bai'at* there and then, they continued in their nefarious and subversive activities. *However,* this speech was so powerful that it eliminated all doubts in the minds of the delegates summoned about the superiority and ultimate authority of the *Khalifa (Tarikh-i-Ahmadjvvat* by Maulvi Dost Muhammad Shahid, vol. IV. pp. 276-281. first edition).

As Hadhrat Khalifatul Masih I[ra] was a person of outstanding stature and had a powerful hold on the hearts and minds of Ahmadis. It was difficult for this handful group to come out into the open. Hadhrat Khalifatul Masih I[ra] tried to ignore and overlook them and showed his tolerance and forgiveness. However, this group continued its nefarious activities, so Hadhrat Khalifatul Masih I[ra] at one point, decided to excommunicate the members of this group and he was to announce this in the *Eid* sermon. As they were very clever, once they came to know the nature of the action against them, they immediately offered apologies for their behavior. Finally, Hadhrat Khalifatul Masih I[ra] warned this group in these strong words *(Silsila Aaliya Ahmadivva,* p. 171):

"Nobody is going to make you a *Khalifa* in my lifetime and nobody is going to elect you *Khalifa* even after me. After me, only that one will be *Khalia,* who is placed by God, and the one, who would come after me would treat you in the way God wishes you to be treated.

Then he added with a great deal of emotion and anger:

"Listen, my prayers are heard in Heaven, and my Master and my God acts even before my prayers are heard. Any quarrel with me is a quarrel with God. Forsake your sordid thinking and repent."

This clarion call by Hadhrat Khalifatul Masih I[ra] placed the *Jama'at* on a firm foundation.

****

HADITH

Hadhrat 'Abdullah bin Salam[ra] relates that when the Holy Prophet[saw] came to Medina, the people came out to receive him. They announced, "The Holy Prophet[saw] has arrived. He said, 'I was among those who came out to receive him. When I saw the face of the Holy Prophet[saw], I realized that certainly his face is not the face of a false person.' The first thing I heard him saying at this occasion was, 'O people! Spread the greetings of peace, feed the needy, show tenderness towards kith and kin, offer Prayers while people are asleep, you will enter Paradise in peace.' "

(Sunan Darmi kitabul isti'dhan bab fi afsha'assalam, Tirmidhi abwab suffatul qayyamah, p 72/2)

Hadhrat Zuhri relates that he heard Muhammad bin Jubair bin Mut'im[ra] say what he had heard from his father that the Holy Prophet[saw] said: "I am Muhammad and I am Ahmad; I am the obliterator through whom infidelity will be obliterated. I am the resurrector. People will be resurrected after me, and I am the last one to come, after (besides or against) whom no (law-bearing) Prophet will come."

(Muslim kitabul fadai'l bab fi asmai' salallahu 'alaihi wasallam)

The Holy Prophet[saw] said: "Surely, according to Allah I am the *Khatamun Nabiyyin* (The last Law bearing Prophet) in the Mother Book while Adam was yet being created."

(Musnad Ahmad 66/4)

******

KHILAFAT: ITS IMPORTANCE, BLESSINGS AND OBEDIENCE

Maulana Daud Hanif, Na'ib Ameer USA

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ [24:56]

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. [24:56]

This verse of the Holy Qur'an states the Promise of Allah for establishment of *Khilafat* in Islam in very clear words. The Prophet[saw] has given a detailed description of the degradation of Muslims through the ages and had stated clearly that at the end that Allah will re-establish *Khilafat* among them. He[saw] said:" Prophet hood shall remain among you as long as Allah wills. He will bring about its end and follow it with *Khilafat* on the precepts of prophethood for as long as He wills and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah wills and then that will come to an end. There will follow thereafter monarchial despotism to last as long as Allah wills and then it will come to an end upon His decree. There will then emerge *Khilafat* on precept of prophethood." The Holy Prophet[saw] thereafter said no more

(Masnad Ahmad)

What ever has been predicted in this *Hadith* has taken place accordingly. The degradation of Muslims gradually reached its deepest level and then Allah raised Hadhrat Mirza Ghulam Ahmad[as] and re-established *Khilafat* on the pattern of prophethood. It is a great boon of Allah for the Muslim *Ummah.* When we delve deep in this issue we find the progress and prosperity of the Muslim *Ummah* has been attached with the latter days *Khilafat.* To rescue the Muslims from degradation, and to remedy their ills, and the chaos as well as the progress and prosperity of mankind has also been linked to it.

We Ahmadis are very fortunate that Allah has blessed us with the vision to accept the *Khilafat* and become recipients of His blessings.

It is very important that we all understand fully the importance of *Khilafat* in Islam, especially, in these times when multifarious troubles loom all around the world. In this connection a quote from one of the late Hadhrat Khalifatul Masih 1V's[rh] Q & A Sessions seems very relevant. He has very beautifully explained the imprtence of *Khilafat* in Islam in the following way. He said:

"It is incumbent that Muslims should unite on the hand of one Imam. There should be one Imam of the Muslims of the whole world. But without *Khilafat,* it is just impossible. *Khilafat* is the successor after the prophet in the form of a person who is representing the deceased prophet and the *Khalifa* is the vicegerent and his subordinate. He is the central authority. This is the basic principle of *Khilafat."*

Muslims do understand its need as well as its importance. This need was felt after the sad demise of the Holy Prophet[saw] also. In Islam this is quite clear like broad daylight and is a part of the Islamic teachings that without unity and harmony you cannot rightly work on the teachings of Islam. When you go to the mosque for *Namaz* five times a day, there must be an *Imam.* Standing behind an *Imam* is a demonstration of unity among people. That is why the Holy Qur'an especially emphasizes the need of congregational Prayer.

Imam is given so much importance that if the *Imam* falters, the entire congregation must follow his mistake even if they know that a mistake has been committed. What better instance can be presented for the need of an *Imam* and unity in his following? If the *Imam* is mandatory in a small mosque, then how can the whole of Muslim *Ummah* survive without an *Imam*?

As far as the *Ummah* is concerned, there is a commandment in the Holy Qur'an to turn their faces towards *Qiblah*. For the Muslims throughout the world, there is one and only one *Qiblah*. You may go anywhere in the world, the *Qiblah* remains the same. This is a pointer that it is incumbent for the Muslim *Ummah* that they should be united under one *Imam*. Had this not been the sole purpose, there would have been no *Khilafat* at all because the spiritual condition of Muslims in the days of the Holy Prophet[saw] was a thousand times better than the Muslims of today. If they needed to follow an *Imam*, how can we live without an *Imam* today when the condition of Muslims is crying for it? This is the answer as to why *Khilafat* is needed".

A question is raised at times that when we have the Holy Book and the *Sunnah* of the Holy Prophet[saw] with us then why do we need a *Khalifa* after him. This is merely a fallacy but for the satisfaction of such minds a quote from Hadhrat Mirza Bashir Ahmad[ra] on this issue will put it at complete rest so, I state it here in his words. He writes:

"God Almighty does everything through wisdom and foresight, and there is always a good reason and logic behind it. According to nature's physical laws, man has only a limited life span, but the task of reformation and training of society requires a much longer time. So, Allah has established the system of *Khilafat* after the system of prophethood. The *Khalifa* continues and carries on the task of the Prophet. The seed sown by the Prophet is protected and nurtured by the *Khalifa* till it becomes a strong and sturdy tree. It shows that in fact *Khilafat* is an offshoot or branch of the system of prophethood that is why the Holy Prophet[saw] says that after every Prophet, the system of *Khilafat* is established.

Just as Allah appoints a Prophet, it is He who appoints a *Khalifa* as well. He chooses the person who is most eligible to become a *Khalifa*, and guides a group of pious believers into manifesting His Will through a process of selection of the *Khalifa*. Thus, it may apparently seem that the *Khalifa* is chosen by a group of pious people, but it is in fact the Will of Allah that guides their faculties into choosing the *Khalifa* of His Choice. Once a *Khalifa* is selected, he remains a *Khalifa* for the rest of his life as a living testament to Divine Will.

Khilafat establishes the authority of Allah on earth and the *Khalifa* strives to uphold that authority within the community of followers. For the believers, *Khilafat* is an embodiment of Allah's Unity, as they choose to take divine authority through the person of the *Khalifa*. The believers partake of the blessings of *Khilafat* by holding firm to their faith and practices, united under him."

Thus *Khilafat* is a very important and blessed Institution. It has been established by God Himself in *Jama'at Ahmadiyya* after the demise of the Prophet (the Promised Messiah[as]) so that the mission of the Holy Prophet[saw] continues. It has provided and continues to provide leadership and timely guidance for the believers and keeps them united on the teachings of God. We need to attach ourselves to it. The Holy Qur'an enjoins us to hold fast to this rope of Allah:

[3:104]وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became *as* brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided. [3:104]

In this verse Allah, the Wise has directed believers to hold fast to the rope of Allah, which means that the only way of having unity is that all those who wish to be united or remain united must hold

fast to this single rope.

The Holy Prophet[saw] has told us that *Hublullah* is the Holy Qur'an. It is through the Prophet of Allah and his *Khalifas* that his followers hold this rope of Allah and in practice they (the Prophet and the *Khalifas*) are the very rope of Allah. Hadhrat Ali[ra] has illustrated the meaning further when he said: "The Holy Book is a silent Qur'an, while I am a live Qur'an. It establishes beyond doubt that the *Khalifa* of the time is representing the *Hublullah* which believers are to hold unto. He is the source of unity of all. No community can make any progress or make any peace without unity and no community can achieve any unity without *Khilafat.* We, who have made our allegiance to the *Khalifa* of the time, are indeed blessed by Allah. It is incumbent upon us that we hold fast to the rope of Allah, ourselves and prepare our progeny to be obedient and devotees of *Khilafat.*

Remember the Holy Prophet[saw] has condemned division in very strong terms. He has said he who separates himself from the *Jama'at* will be thrown into the fire. He has also advised believers to hold fast to *Khilafat.*

In one *Hadith* he has said "If you find a *Khalifa* in the earth, you join him even if your body is torn apart in pieces

(Musnad Ahmad bin Hanbal)

Khilafat in Ahmadiyyat has been established after the sad demise of the Promised Messiah[as] in accordance with the promise of God. It is the design of God that the blessings of prophethood should be continued through *Khilafat* after him. Thus *Khilafat* is a very blessed divine Institution.

One very important aspect of *Khilafat* mentioned in the Holy Qur'an is that their fear will be changed into peace and security. On the demise of every *Khalifa,* the Ahmadiyya Community has passed through the conditions of fear and insecurities every time and during their *Khilafat* periods also such conditions have come upon the community when its opponents hatched plans for the extermination of this peace loving community. They tried to intimidate the *Khalifa* and the devotees of *Khilafat* and were sure of success in their notorious plans. But every time they failed and failed miserably while Allah made His *Khalifa* and the *Jama'at* victorious over their enemies. The trial instead of consuming them became a source of many fold success. The size and quality of the *Jama'at* after *Ahrar*, Bhutto, and General Zia have risen extra ordinarily very high. The peace and security granted to the *Khalifa* of the time and the *Jama'at* during the most difficult times is a living testimony that Allah is with the *Khalifa* and the *Jama'at* and His promise is always fulfilled. No power on earth can harm the elect of God. On the contrary, whoso ever opposes him is eliminated and comes to an ignominious end.

In other words he has advised us to offer extreme sacrifice for maintaining, protecting and prolonging *Khilafat* in *Jama'at* Ahmadiyya.

When one casts a retrospective look on the noble schemes initiated by *Khulafa-e-Ahmaddiyyat* for the fulfillment of the purposes of the prophethood of Hadhrat Muhammad[saw] one bows down before Allah and prays fervently for the favors He has showered upon us though the blessings of *Khilafat.* The emphasis on teaching, learning, and translations of the Holly Book of Allah in numerous languages of the world, the establishment of God's worship and calling mankind to Him and practically gathering millions from all over the world on the threshold of Allah is due only to the blessing of *Khilafat* in Ahmadiyyat.

Most sermons and speeches of our beloved *Khalifas* of the Promised Messiah[as] are mostly geared towards the worship of God, establishment of faith in His Unity and service to humanity.

Obedience to Khilafat

[4:60] يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O ye who believe! Obey Allah, and obey *His* Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and *His* Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end. [4:60]

Our obedience to him must have precedence over all worldly relations

and connections as we have pledged ourselves out of our own volition on his hand on the condition of giving preference to our religion and obedience to him in everything good.

Here, it is worthy of note that all his calls are for our progress and prosperity. We all know that the call of the *Khalifa* being subservient to the clarion call of the Prophet[saw], whose obedience is incumbent upon us. So it requires from us all that we remain prepared to answer it on time.

The Holy Quran says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ [8:25]

O ye who believe! Respond to Allah, and the Messenger when he calls you that he may give you life, and know that Allah comes in between a man and his heart, and that He it is unto Whom you shall be gathered. [8:25]

The Holy Prophet[saw] has also enjoined on us about the obedience in the following words: "Hadrat Ibn 'Umar[ra] relates that he heard the Messenger[saw] of Allah say: "The one who starts to disobey, will find no argument, in his support when he meets Allah on the Day of Judgment; And the one who dies without taking an oath of allegiance (to the leader of his time), dies the death of ignorance."

(Muslim kitabul imarah bab al-amr bilazumul jma'ah 'inda zahurul

Hadhrat Irbaz[ra] reports that the Holy Prophet[saw] one day after Morning Prayer addressed us in such a moving way that tears flowed from our eyes and our hearts started throbbing... "One man said, 'this is the advice of a departing person. O, Prophet of Allah what would you like to enjoin on us. The Prophet[saw] said, "I advise you of holding fast unto Fear of Allah (*Taqwallah*) and of hearing and obeying your duly appointed leader even if he is an Ethiopian slave. This is, because, whosoever among you lives will see a lot of discord and division. Beware and protect yourself from innovations. Surely they are the path of misguidance. Therefore, he who comes across such situation it is incumbent upon him to follow my *Sunnah* and the *Sunnah* of the rightly- guided *Khulafa*".

In this *Hadith* the Holy Prophet[saw] has enjoined obedience to an ordinary leader and one can understand fully how much more one has to obey the *Khalifa* of the time.

(Tirmidhi vol. 2 , Book of Knowledge, Chapter on Following of *Sunnah* and Avoidance of Innovations)

Fidelity to Khilafat

The History of Ahmadiyyat (past and present) is full with examples of loyalty to *Khilafat.* On every call of the *Khalifa* of the time, a vast majority of members offer the required sacrifice enthusiastically every time a scheme is launched or renewed, whether it is for the sacrifice of money, time, or life.

For example the monetary sacrifices of *Tehrik-e-Jadid, Waqfe -Jadid, Sad Sala Ahmadiyya Jubilee* Fund, *Yatama* Fund, Funds for building mosques, publications of the translations of the Holy Qura'n in different languages etc. In each case members offered much more than the demand and participants in each case were in the thousands from all countries and of every age and gender.

Examples of exemplary obedience and fidelity to Khilafat

Testimony of Hadhrat Musleh Mau'ood[ra]:

Hadhrat Musleh Mau'ood[ra] relates about Hadhrat Maulvi Zahur Husain Sahib that when he passed his honors in Arabic Exam, he was still very young. I asked him would he go to Russia. He replied I am ready to go." I[ra] told him you may not be able to obtain a passport.

He said, "Even though I may not get one, I will go for conveying the message of God to that country even without a passport." So he went there and spent two years in jail which proved that God has granted me excellent servants.

(Anwarul Aloom vo. 17, p. 42)

This sacrifice served as a seed for the latter progress of Islam Ahmadiyyat in that very part of the world. The USSR has been divided into many countries and the *Jama'at* has sincere followers and many missionaries serving there where the first missionary was imprisoned. All this has happened due to the obedience to *Khilafat.*

Another glorious example of devotion to *Khilafat-e-Ahmadiyyah* is the life of Hadrat Chaudhary Muhammad Zafrulla Khan[ra], a companion of the Promised Messiah[as] who had the distinct honor of faithfully obeying and serving four *Khulafa* of the Promised Messiah[as]. One incident from his life for illustration purposes may suffice.

In 1924, when Hadhrat Chaudhary Sahib was a very young and promising lawyer, he was residing in London, where Hadhrat Khalifatul Masih II[ra] was visiting in connection with the Wembley Conference. It was there that the terrible news of the atrocity committed in Afghanistan by the order of Amir Habibullah was conveyed to Hazoor[ra] that Nimatullah Khan, a young Ahmadi - a devotee in the service of Allah had been brutally stoned to death on charges of apostasy.

Hadhrat Khalifatul Masih II[ra] immediately made an appeal for Ahmadi volunteers to come forward for the service of God in Afghanistan.

Hadhrat Chaudhary Sahib[ra] immediately submitted a request that in this difficult time when lives are at stake that he may be sent to Afghanistan for the service of God. Such was his Loyalty and devotion. Allah rewarded him abundantly and made him one of the most respected jurists and statesman of his time.

One more example of obedience is of the then Sahibzada Mirza Nasir Ahmad, who later became the third *Khalifa* of the Promised Messiah[as]. Respected (Late) Saqib Zeervi states that he and Hadhrat Sahibzada Mirza Nasir Ahmad were residing in Ratan Bagh with Hadhrat Musleh Mau'ood[ra].

"One day Hadhrat Sahibzada Sahib came down from the house and said to me "Come prepared early tomorrow morning because we have been directed (by Hadhrat Musleh Mau'ood[ra]) to go to Sarrai Aalamgheer and then to Barbat to meet Ahmadi volunteers there. The next day before noon we had arrived in the Furqan Force Base Camp. Hadhrat Fatehud Din (Mirza Nasir Ahmad) spoke with the incharge of the camp and gave him some instructions and counseled him and led the prayer.

As soon as we finished the *Sunnah* prayer, the incharge of the camp took Hadhrat Sahibzada Sahib aside and conveyed to him some instructions of Hadhrat Musleh Mau'ood[ra]. On hearing those instructions he called me from that very spot saying "Saqib, come and take a seat in the car, as we are to return to Lahore."

I was unaware of the instructions of the Khalifatul Masih and was also not familiar with the importance it carried. So I said in a casual manner, "Hadhrat Mian Sahib, our bodies are tired, and we have been awake all night and the previous night too, we have been traveling on foot. Will it not be appropriate for us to rest a few hours and then resume our onward journey? The whole night will be at our disposal." On hearing this from me, he said "It is the directive of the Khalifatul Masih that on reaching here we should immediately start our journey to Lahore. Tell me now, is there any possibility of delaying after hearing the commandment of "return immediately. So in a few minutes we commenced our journey to Lahore."

This is how sincere devotees of Ahmadiyyat obey the *Khalifa* of the time. They have set very noble examples and a very high standard of obedience for us all.

Finally, I would like to mention the example of obedience to *Khilafat-e-Khamisa* by every Ahmadi. It happened thus: Hadhrat Khalifatul Masih V[aba] after taking the first pledge from the electorates in the mosque allowed the general membership to come close and take *Bai'at*. While preparation began for the general *Bai'at,* members in the mosque were standing. He asked them to sit down. As microphone was switched on his voice reached the thousands of Ahmadis, who had gathered in the courtyard and in the adjacent streets of UK and were standing in wait to hear the announcement about the new *Khalifa*. They all sat down on the ground within seconds. This scene of obedience was a remarkable specttacle. It revived the exemplary tradition of obedience of the time of the Holy Prophet[saw]. He had said to the people in the mosque to sit down. A companion at that time was coming to the mosque when he heard the voice of the Holy Prophet[saw] and he sat down in the street at the very spot and began struggling to reach

the mosque while in sitting position. An other Companion saw him in this state and said why are you troubling yourself by walking in this manner? He replied I heard the Holy Prophet's[saw] voice commanding to sit. So I sat down and I am trying to reach the mosque. The companion replied that the directive of the Holy Prophet[saw] was only meant for those in the mosque. He replied but I have heard his voice and I have to obey it. In the same manner on the night of the election of Hadhrat Mirza Masroor Ahmad, the fifth *Khalifa*[a-ba] of the Promised Messiah[as] the London population saw with their own eyes the revival of the *Sunnah* of the Holy Prophet Muhammad[saw] in the latter days in our times by Ahmadi Muslims. *Alhamdolillah.* All praise belongs to Allah, the Lord of the world.

We Ahmadis have seen a loving treatment of God with our *Imams* and community throughout our *Jama'at* history, which is not seen else where. Others have only stories of the past to offer but we have seen it and have made it to happen. We can hardly thank Allah for the great favors He has showered on us; even if we keep thanking him for the rest of our lives it would not be enough. Let us therefore keep devoted to Him through obedience to *Khilafat-e-Ahmadiyya* so that He may have His shield on us and may His mercy keep encompassing us, *Ameen.*

****

Regional Waqfe Nau Ijtema – San Jose, CA

Hammad Malik

The Regional *Waqfe Nau Ijtema* for the Northeast Region was held on Saturday March 5, 2011 in San Jose, CA. The first session of the Regional *Ijtema* began at 11 AM with the recitation of the Holy Qur'an by Mutahir Farhan and poem by Syed Awais Ahmed. Asim Ansari sahib gave the welcome address. He emphasized the duties and the responsibilities of the parents of *Waqfe Nau* children about how they can adapt their homes to a more pious environment for the upbringing of their children. Following Asim Ansari Sahib, the opening remarks of the *Waqfe Nau Ijtema* were given by Assistant National Secretary *Waqfe Nau* Imran Jattala Sahib. During his speech, he mentioned the challenges faced by Ahmadis all over the world. He described how the *Waqifeene Nau* children can tackle these struggles. During his speech, he mentioned the flexibility that is available to the *Waqfe Nau* children as they have around 27 professions they can choose their career from. He gave the example of Maulana Naseem Mahdi Sahib's dedication and the challenges he faced. Imran Jattala sahib mentioned the *Waqfe Nau* Newsletter called *Nawa`e Waqfe Nau* and encouraged *Waqifeene Nau* to contribute by writing articles for their newsletter.

After the opening remarks, various competitions were held for the *Ijtema* participants ranging in age from the 5 years to 18 years and above. Competitions were conducted with the help of local *Waqfe Nau* secretaries. There were 26 girls and 20 boys who participated in the competitions.

Respected *Na'ib Ameer*, USA, Dr. Hamidur Rahman gave the closing speech in which he mentioned that the *Waqfe Nau* children are the future of the *Jama'at* and that they are the "army" of Islam. He also advised the parents to help inculcate the love of *Khilafat* in their children and to always speak about the good things of the *Jama'at* to their children. He also advised everyone to follow the system of *Jama'at* and *Nizam-e-Khilafat.*

Afterwards, prizes were handed out to all the participants and chocolates were given to all the *Waqfe Nau* children. The *Ijtema* ended with silent prayer led by Dr. Hamidur Rahman Sahib and a group picture was taken at the end.

****

KHILAFAT IN THE DISPENSATION OF MOSES[as] and JESUS[as]

Mubasher Ahmad, Missionary Northwest

The Qur'an is unique in its claim that God sent His guidance to all the people of the world:

وَلَقَدْ بَعَثْنَا فِيْ كُلِّ اُمَّةٍ رَّسُوْلاً اَنِ اعْبُدُوا اللّٰهَ وَاجْتَنِبُوا الطَّاغُوْتَ

And We did raise among every people a Messenger, *preaching*: Worship Allah and shun Evil. (16:37)

وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسلاً اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ

And, surely, We sent Messengers before thee (Muhammad) to their own people, and they brought them clear Signs. (30:48).

Some of these Messengers, like Abraham and Lot, Ishmael and Isaac, Moses and Aaron, (peace be on them all) were contemporaries of each other, some worked in close geographical vicinities, and others were raised at different times among the people living in various isolated parts of the world. The Qur'an also makes clear that all the Messengers of God met strong resistance at the hands of their own people; the reason being multifarious: The people were

"evildoers" *(zalimeen)*,
"sinners" *(mujrimeen)*,
"unbelievers" *(kafireen)*,
"oppressive' *(jabbareen)*,
"ignorant" *(jahileen)*,
"polytheists" *(mushrikee)*,
"rebellious" *(fasiqeen)*, and
"in manifest error"
(fidhalalin mubeen).

They disputed with the Messengers, rejected their truthful guidance, persecuted them, and even attempted to kill them. Nevertheless, the arduous process of reforming such people continued throughout the lifetimes of the Messengers, and after their death, the task was assigned to others to carry on their mission. From an Islamic perspective, all Messengers of God had their successors elected or nominated for completion of their missions. It was through their "*Khalifas*" that the goal was achieved for which the Messengers were sent. Elaborating on this point, the Promised Messiah[as] said:

"This is the Way of God. And since He created man on the earth He has always been demonstrating this Divine practice. He helps His Prophets and Messengers and grants them success and predominance, as He says:

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَ رُسُلِيْ

'Allah has decreed: 'Most surely I will prevail, I and My Messengers.' (58:22)

And by predominance is meant that, as Messengers and Prophets desire that God's *Hujjat* (will/purpose) is established on the earth and no one is able to oppose it, so in turn God does demonstrate with powerful signs their truthfulness as well as the truth they wish to spread in the world He lets them sow the seed of it [the truth] but He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets. And after they have had their fill of ridicule and reproach, He reveals yet another dimension of His Might and creates such means by which the objectives which had to some extent remained incomplete are fully realized."

(The Will, p. 5).

Among God's Messengers, whose assigned mission was kept sustained through their successor (*Khulafa*), let us study the dispensations of two important Messengers , Moses[as] and Jesus[as]. Moses[as] was assigned the mission to liberate the Children of Israel from the slavery of the Pharaoh, and to bring them back from Egypt to Canaan, the Promised Land. To avoid an armed conflict with the war-like people of the Philistine, Moses (on whom be peace) chose not to go through their country, and led the Israelites through a longer route that passed through the wilderness of Sini (Sinai). On arriving at Mount Sinai, he received the

Divine Laws, including the Ten Commandments. During the time that Moses[as] spent at Mount Sinai, he designated Aaron, his elder brother, the duty to supervise the Children of Israel. Aaron[as] acted as his deputy for forty days and nights. Referring to this event, the Qur'an states:

وَوٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً وَّ اَتْمَمْنٰهَا بِعَشْرٍ
فَتَمَّ مِيْقَاتُ رَبِّهٖۤ اَرْبَعِيْنَ لَيْلَةً ۚ وَقَالَ
مُوْسٰى لِاَخِيْهِ هٰرُوْنَ اخْلُفْنِيْ فِيْ قَوْمِيْ
وَاَصْلِحْ وَلَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ ۝

And We made Moses a promise of thirty nights and supplemented them with ten. Thus the period appointed by his Lord was completed – forty nights. And Moses said to his brother, Aaron, 'Act for me among my people in my absence, and manage them well, and follow not the way of those who cause disorder." (7:143).

The Arabic words used in this verse for "Take my place" are *'akhluf-ni'* for that the root word is *'kha-la-fa'*, the same root from where the term *'Khalifa'* is derived. "*Khalifa*" not only means a "successor," who comes after his predecessor, but it also means a "deputy" who might be appointed in the lifetime of an authority.

Moses (on whom be peace) and the Children of Israel left Sinai and moved forward toward Canaan. Due to their constant fault-finding and rebelliousness, the Children of Israel remained a continuing source of frustration and exasperation for Moses[as]. The Qur'an confirms:

وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ
الْمُجْرِمُوْنَ ۝

None believed in Moses, save a seed of his people. (10:83).

For forty years the care and burden of the Children of Israel remained heavy upon the mind and heart of Moses (on whom be peace). Once near the land of Canaan, Moses[as] started to plan on how to conquer the land of Canaan, and to do so, he sent twelve chiefs to Canaan to collect intelligence. One of them was Joshua. On their return, ten of them gave discouraging information, but Joshua, along with another chief named Caleb, gave a positive report, and exhorted the Israelites to proceed and possess the land. Moses[as] himself did not reach the land of Canaan in his life. Before passing over to Jordan, he died in the valley of Moab.

On Moses'[as] death, Joshua succeeded him as the new leader of the Israelites. He had been a close companion of Moses[as], remaining always on his side faithfully, assisting him all along for forty long years. He belonged to the tribe of Ephraim. He was a fearless soldier, and a successful military commander. After the Exodus from Egypt, he had defeated the Amalekites at the battlefield of Rephidim. When Moses[as] was away at the Mount Sinai to receive God's commandments, Joshua had accompanied him part of the way, and was the first to receive him on his return. When the Children of Israel engaged themselves in worshipping the golden calf, Moses[as] removed the tabernacle (the sacred tent-shrine) from their camp, and appointed Joshua to safeguard it.

Under God's instructions, before the conquest of Canaan started, Moses[as] made Joshua his deputy, and announced his future leadership as God's choice. As Moses[as] had led the Children of Israel out of Egypt, Joshua would lead them into Canaan. Moses[as] was 120 years old when he received revelation that his death was near, and was asked by God to appear in the tabernacle along with Joshua. The Old Testament describes the event as follows:

The Lord said to Moses, "Behold, the days approach when you must die; call Joshua, and present yourself in the tabernacle of meeting, that I may inaugurate him." So Moses and Joshua went and presented themselves in the tabernacle of meeting. Now the Lord appeared at the tabernacle in a pillar of cloud, and the pillar of cloud stood above the door of the tabernacle (Deuteronomy 31:14-15).
Bro. Abdul Qadir, on August 9, 1997.

First, God revealed to Moses the future rebelliousness of Israel, their moral and spiritual decadence, apostasy, breach of the Covenant, and their continual idolatry that would result in arousing God's wrath against them, and that God would forsake them (Deuteronomy 31:16-18).

After that the Lord said to Moses: "Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him; set him before Eleazar the priest and before the entire congregation, and inaugurate him in their sight. And you shall give some of your authority to him, so that all the congregation of the Children of Israel may be obedient" (Numbers 27:18-20).

Moses[as] called Joshua and said to him in the sight of all Israel, "Be strong and of good courage, for you must go with these people to the land which the Lord has sworn to their fathers to give them; and you shall cause them to inherit it. And the Lord, He is One who goes before you. He will be with you. He will not leave you nor forsake you; do not fear nor be dismayed (Deuteronomy 31:7-9).

In this way, Joshua was declared to be the first *Khalifa* of Moses by Moses[as] himself under God's command. God assured Joshua that He will be with him as He was with Moses (on whom be peace). Consequently, Joshua defeated the Canaanites with God's miraculous help, and settled the Children of Israel in the Promised Land. Thus, he successfully completed the mission of Moses[as]. He lived an irreproachable life, always remaining loyal to God and His commandments. He proved to be a great military and spiritual leader, discharging all his duties vigilantly, always seeking guidance and help from God. He was a calm and impartial judge, and led the people in religious rituals. After remaining Israel's leader for three decades, he died of old age.

As was revealed to Moses [as] just before his death, the Israelites once again under the influence of Canaanites took to idolatry and started worshipping Baal, the false Phoenician god. As a Divine punishment, they lost several territories, including the city of Debris in the south-west of Hebron to their oppressive enemy, Chushanrishathaim, the king of Mesopotamia. Under the tyrannical subjugation, the Israelites cried out to the Lord, repented of their sins. God listened to their cries and raised Othniel, son of Kenaz, as their deliverer. Caleb, the contemporary of Joshua, was assigned the task to reconquer the city of Debris. He offered a prize, the hand of his daughter Achsah, to be given in marriage to the one who would capture the city. Othniel achieved a strategic victory, conquered the city of Debir, liberated the captive Israelites, and won the prize.

Othniel succeeded Joshua as the next *Khalifa* in the Mosaic dispensation. Joshua and Othniel, among others are called 'Judges' in the Jewish tradition. But the term 'Judge' should not be confused as if it was restricted only to a member of Judiciary. The duties of a 'Judge' included variety of administrative obligations, including the defense of the Israelites from their enemies and the preservation of domestic unity through maintaining law and order. A Judge was like a governor, an administrative head of a community or a tribe. As a tribal leader, administration of justice was an essential requirement; therefore, a Judge being in highest administrative position of authority had to dispense impartial justice, taking care of the widows, the orphans, and the strangers. The Biblical Judges were in fact military rulers who were raised by God to deliver Israelites from their enemies. After Joshua and Othniel, there was a chain of Judges who provided leadership to the tribes of the Israelites. Among them, some prominent figures called the "Major Judges," were Ehud, Deborah, Gideon, Jephthah and Samson. Meanwhile, many Prophets were sent to the Children of Israel as their spiritual leaders.

The Qur'an says:

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ

And verily, We gave Moses the Book and caused after him train of Messengers to follow in his footsteps. (2:88).

مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ وَ اَرْسَلْنَا اِلَيْهِمْ رُسُلًا

Surely, We took a Covenant from the Children of Israel, and We sent Messengers to them. (5:71).

With the ensuing of monarchy in the later years of the Judges (1200-1000 BCE), the Israeli kings acted as the supreme Judges

as the heads of the state. Saul was the first Israelite king who ruled them for 20 years (1020-1000 BCE), and David[as] was the second and the greatest of all the kings, and he ruled for 40 years (1000-961 BCE). David[as] founded a dynasty that lasted for four centuries. David and his son Solomon (peace be on them both) were not only the kings of Israel, they were Prophets of God as well; and as such were the *Khalifas* in the dispensation of Moses (on whom be peace). The Holy Qur'an confirms this position of *Khilafat* among the Israelites, and calls David as a *Khalifa*:

وَ اِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَ حُسْنَ مَاٰبٍ ۝
يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ
فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى
فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ؕ

"And indeed he had a position of nearness with Us and excellent resort. Then We said to him, 'O David, We have made you a *Khalifa* in the earth; so judge between men with justice, and follow not vain desire, lest it should lead you astray from the way of God" (38:26,27).

His son Solomon (961-922 BCE), a king and a Prophet of God among the Israelites, succeeded David as his *Khalifa*. He built the First Temple in Jerusalem in 950 BCE. After his death, his kingdom was divided among two of his sons – Northern Israel (with Ten Tribes) was ruled by Jeroboam, and Southern Judah (with the tribes of Judah and Benjamin) came under the jurisdiction of Rehoboam. A majority of present day Jews claim their descent from the tribe of Judah.

Two hundred years after Solomon's (on whom be peace) death, in 722 BCE, the Assyrians conquered the Northern kingdom of Israel that was ruled at that time by an Israeli king named Hoshea. The Assyrians destroyed the Temple built by Solomon, and enslaved the Israelites. They scattered the ten Jewish tribes into the eastern zones such as Persia, Afghanistan, Kashmir and India. In the Jewish tradition, these are called the Ten Lost Tribes. In 587 BCE, the Israelite king Zedekia lost the Southern kingdom of Judah to Babylon. After five more centuries, the Roman Empire emerged, and they started to expand their territories. They annexed Syria in 64 BCE; and next year they conquered Jerusalem. In 37 BCE, Herod was appointed as the king of Judea by the Roman Senate on behest of Mark Antony. Romans annexed Egypt in 31 BCE, and thus the entire Mediterranean area was under their control before the birth of Jesus.

According to the Gospels, Jesus (on whom be peace) started his ministry after getting baptized by John the Baptist who had been proclaiming the near approach of 'the Kingdom of Heaven.' Jesus claimed to be the awaited Messiah of the Israelites, and as such, he can be considered as the last *Khalifa* in the Mosaic dispensation. However, the majority of Israelites rejected him, because they were expecting a political leader, a king and an army commander like David (on whom be peace) to lead them to freedom out of the Roman rule. Contrary to their expectations, Jesus (on whom be peace) initiated a Messianic dispensation, without any political or military struggle against the Romans! The Jewish religious leaders hatched a plot to get him killed on the false charge of subversion against the ruling Roman authorities. But he survived the attempted crucifixion, and secretly migrated towards India in search of the Ten Lost Tribes of Israel. Before his departure from Jerusalem, he nominated his closest disciple Peter to be his deputy in his absence, and instructed him to complete his mission among the Jewish people who lived in Palestine and its vicinities.

According to the Gospels, Jesus (on whom be peace) announced Peter to be his successor saying, "You are Peter, and upon this rock I will build my church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Math. 16:18-19).

Thus, Jesus[as] prayed for Peter that forces of evil may not hinder his preaching of righteousness to the people, and that he may succeed in opening the gates of the Kingdom of God to other people. Peter was a humble fisherman from Galilee. His former name was Simon, son of Jonas. He and his brother Andrew were originally disciples of John the Baptist (Yahya). When John the Baptist announced Jesus to be the Messiah, and said, "He must increase, but I must decrease. He who

comes from above is above all; he who is from the earth is earthly and speaks of the earth...For he whom God has sent speaks the words of God, for God dos not give the Spirit by measure," Andrew and Peter both recognized Jesus as the Messiah, and accepting his call, both became his committed followers. Later on, Peter and eleven other disciples received the formal title "Apostles" from Jesus.

Peter the Apostle succeeded Jesus[as] as his appointed *Khalifa*. Like Jesus, he did not hold any political or military power. Peter's *Khilafat* can be defined as 'servant of the servants of God: a servant of his brother bishops, a servant of the whole People of God.' The Christians call it 'Petrine Ministry.' He tirelessly remained engaged in preaching the message of Jesus among the Jewish communities in Palestine, and traveled extensively to the Greek city of Corinth, and to Antioch in Syria to form early Christian communities among the Jews. It is noteworthy that once Peter became the Khalifa of Jesus, his whole personality was transformed in an amazing manner. He had denied Jesus [as] three times when Jesus was captured and tormented; but from that timid disposition, he changed into a fearless and aggressive preacher, and turned into a determined and courageous leader, ready to endure pain and oppression for the sake of his mission. Later in his life, he went to Rome, where he was imprisoned, and was crucified in 63 CE by the order of the Roman king Nero. Historically, Peter is recognized by Roman Catholics as the first Bishop of Rome, and as such the first pope.

Saint Linus succeeded Peter as the second pope, but very little is known about him in Christian history. Both Peter and Paul had ordained him to be the head of the early Christian Community in Rome, which mostly comprised of converts from the Gentiles – the non-Jews. He had worked closely with Paul in Rome, trying to preach to the pagans. When Paul wrote his last letter before his death to his protégé Timothy, he mentioned the name of Linus and his father Claudian as sending greetings to Timothy (2 Tim.4:21). St. Linus is considered to be the second pope after Peter, being the bishop of Rome. As such, one of his main duties was to maintain the unity of the rapidly expanding Church. His *Khilafat* lasted for 12 years – from 66 CE to 78 CE.

St. Anacletus (78 CE – 91CE), who was of a very humble origin, was the third successor to Jesus. He probably belonged to a slave family. He initiated some organizational structure in the early Roman Christian communities, and subdivided Roman Church into twenty-five parishes. It was like establishing small *Jama'ats* among an expanding community of believers in a big city and its vicinities. The "church" meetings were conducted in private houses. The list of succession of Christian leadership that followed is long, and, at times, some of the popes have been controversial figures. The Roman Catholics tradition keeps a record of all the popes. There has been a long chain, and presently, Benedict XVI is the 265th Pope by virtue of his office of Bishop of Rome. He was elected on 24 April, 2005 after the demise of John Paul II who had led the worldwide Roman Catholic Christians for 27 years.

The Roman Catholic Church considers the pope to be the Vicar of Peter, who carries on Peter's ministry by keeping alive the Christian faith. A pope is also called the Vicar of Jesus Christ. The title 'Vicar' can be understood to mean as a "substitute." In other words, the popes stand in for Peter and Jesus, but do not replace them. Originally, all those who were appointed as "bishops" to oversee a Christian community were considered "vicars" of Christ, but later, in mid-twelfth century, the title 'Vicar of Christ' was exclusively given to the Bishop of Rome. Almost after half century of that decision, Pope Innocent III (1198-1216) started using that title to augment his universal power over religious as well as political authorities. However, in 1964, the Second Vatican Council pronounced that all bishops were the 'vicars' of Christ because they administrated churches within their jurisdiction as the ambassadors of Jesus. The pope, therefore, is "Vicar of Christ" being a bishop (that is, the Bishop of Rome), and not because he is a pope. His distinctive title is the Vicar of Peter.

****

PAY ZAKAT

****

KHILAFAT – A SHIELD FOR THE BELIEVERS

Mansura Bashir Minhas (Miami, FL)

Much has been written about *Khilafat* and its essence and how it is an intrinsically divinely guided scheme. Members of the Ahmadiyya Muslim Community have a unique distinction in the present era; having pledged allegiance to the *Khalifa* and Imam of the age. It must be reiterated that true *Khilafat* is solely spiritual in character and must in no way be correlated with political power and leadership. This is a prevailing myth in the Muslim world which stems from a misconstrued comprehension of the essence of *Khilafat.* As some in the Muslim world strive, wait and pine for creation of the utopian Islamic state, they fails to grasp this pertinent issue with logic and common sense; thus remain entrenched in the fallacious comprehension.

These Muslims cite the combination of the religious and political organizati-on in the early era of Islam for their implicit perception-, but overlook the fact that the divergence of the political and spiritual leadership in the early era (during the times of *Khilafat-e-Rashida*) was an interim and provisiona-l arrangement that addressed the need of those specific times and is in no way a precursor for the establishm-ent of an Islamic 'State' in modern times.

For an ordinary person, the blessings of *Khilafat* are manifold. Ahmadi Muslims can vouch and testify to the abundant bounties and rewards that they continue to reap for adhering to the system of *Khilafat.* Every *Khilafat,* since the demise of the Promised Messiah[as], brought about periods of unprecedented growth and prosperity for Ahmadiyyat in general, in addition to inculcating an inevitably strong and close bond with the *Khalifa* of the time, for every Ahmadi Muslim.

Hadhrat Maulana Nooruddin[ra], the first *Khalifa* was a man of immense wisdom and piety and his greatest contribution is undeniably his utmost love for the Holy Qur'an and how he effectively fostered this love amongst the members of the *Jama'at.* He was instrumental in spreading this love throughout the community and Hadhrat Musleh Mau'ood[ra], who later became one of the most outstanding scholars of the Holy Qur'an in the last century, was taught the Holy Qur'an by Hadhrat Hakeem Nooruddin[ra].
When Hadhrat Mirza Bashirud Din Mahmood Ahmad[ra] assumed the mantle of *Khilafat,* he was extremely young and apparently inexperienced to head the *Jama'at* which was still in its formative years. Those were testing times during which the *Jama'at* endured many crises. Leading members, who constituted the top echelon of the *Jama'at* chose to part way and formed a separate organization due to their differences over the *Nizam-e-Khilafat.* Opponents, who never missed an opportunity to undermine the *Jama'at,* predicted its demise, as the cream of the *Jama'at* had deserted it. The *Ahrari Jama'at* always assumed a frontline role in forging an opposition and whenever a crisis arose, they seized the opportunity to malign the *Jama'at,* and every time their propaganda reached new heights.

وَّ اٰمَنَهُمۡ مِّنۡ خَوۡفٍ ۝

".....and has given them security against fear" (106: 5)

However, *Jama'at Ahmadiyya* weathered every setback with extreme fortitude and in line with the above verse from the Qur'an which stipulates how Allah bestows security amidst fear, it emerged victorious every time. The dynamic leadership of Hadhrat Musleh Mau'ood[ra] was instrumental in guiding the *Jama'at* through these turbulent times. He guided it through the various setbacks that ensued in the aftermath of the split. The *Jama'at* displayed utmost resilience and how it emerged stronger after every challenge proves that this was no ordinary *Jama'at* and Khalifatul Masih II[ra] was no ordinary leader. He was indeed divinely guided and the recipient of great blessings as stipulated in the Grand Prophecy that preceded his birth.

Hadhrat Musleh Mau'ood[ra] was a great visionary and in the midst of challenges, he continued to serve the core purpose of the

Jama'at- to spread the message of Islam to the corners of the world. He spearheaded numerous initiatives and schemes which still serve as the backbone of the *Jama'at* and we continue to reap their benefits and witness the extraordinary success of the *Jama'at* since then.

Hadhrat Musleh Mau'ood[ra] instilled in *Jama'at* members a sense of security, guided them through uncertain and turbulent times. The decision to relocate the center of the *Jama'at* from Qadian to the newly formed state of Pakistan was no easy undertaking. However, Hadhrat Musleh Mau'ood[ra] kept the members focused and organized and motivated them during these tumultuous times and acted as a shield for them. How he guided the *Jama'at* through this voluntary migration and led the rebuilding efforts and successfully re-established the *Jama'at's* center in Rabwah, was a venture of enormous proportions and its success confounded normal expectations. However, it was made possible through an astute leader's commitment and ability to inculcate in his followers a love for their faith- that equipped them with the strength, resilience and courage to withstand the greatest of hardships with apparent ease.

Every challenge, such as the anti–Ahmadiyya violence of 1953 was weathered by the *Jama'at* with immense fortitude, calm and dignity. Ultimately the *Jama'at* came out stronger and victorious; better equipped, more disciplined, imbibed with a renewed sense of commitment.

Astute and perceptive leadership is the hallmark of any successful organization. However, the mantle of *Khilafat* takes these traits further as the *Khalifa* is a spiritual leader, who is ever present in the lives of his followers and their personal bond with him makes him a constant presence in their lives. The *Khalifa* helps them comprehend the religious dogma, guides them in matters of life due to his accessibility and approachability and connection. His guidance spans beyond the spiritual realm and when confronted with various issues, they have the solace of consulting him for rational guidance. He is a confidante who can be relied on to relieve their personal anxieties and worries. These key attributes differentiate the *Khalifa* from other worldly leaders. He is a father-like figure who is ever-present; to share in their joys, sorrows, trials and tribulations.

I have heard numerous accounts from my father and other members of my family of their personal experiences, the personal association with Hadhrat Musleh Mau'ood[ra]. Their nostalgic accounts of how he motivated, infused in them the love of Islam and Ahmadiyyat are indeed awe-inspiring. In the harsh winter months, hundreds of thousands would throng to Rabwah every year to listen to their *Khalifa* at the annual *Jalsas*. Hazoor would speak for hours and people would remain seated on the ground throughout the long *Jalsa* proceedings, despite the lack of minimum comforts and amenities. He invigorated the *Jama'at* through his powerful speeches that enchanted the audience through his astounding oratory skills, and they would still yearn for more.

Hadhrat Mirza Nasir Ahmad[rh], the third *Khalifa*, also led the Jamaat through arduous times. In 1974, the Second Amendment to the Constitution set the stage for the marginalization of Ahmadi Muslims in Pakistan. They had already been on the receiving end of persecution and harassment since 1953. A *Jama'at* that had produced the greatest minds, intellectuals, and soldiers in Pakistan and had made tremendous sacrifices for the creation of Pakistan was reduced to a minority and sidelined by the radicals. Hadhrat Mirza Nasir Ahmad[rh] guided the *Jama'at* in these uncertain times and urged patience and instilled in them the core value of forgiveness, in the face of utmost animosity and bigotry.

His motto *"Love for All, Hatred for None"* still remains valid, and was coined back then to remind the *Jama'at* members that they were the true torch bearers of Islam- not only in name, but in real practice as well. Ahmadi Muslims did not merely pay lip-service to this motto. They suffered great atrocities in 1974; their lives were taken, properties looted, they faced discrimination everywhere as the ramifications on the Second Amendment became evident and the evil schemes of the opponent of Ahmadiyyat reached new heights. Ahmadi Muslims endured all hardships with patience and paid heed to the call of their *Khalifa* who expected them to display outstanding morals and urged them to face the bitter opposition with humility, steadfastness and courage.

How can an ordinary organization display such amazing fortitude and patience? There is none then can

boast of such outstanding patience in the face of hardships. The ability of the *Jama'at* to tolerate these challenges has to be credited to its discerning leader and his Divine guidance. He urged members to act in the true spirit of Islam and follow the example of the true believers, who despite persecution never falter. The true test of human character lies in enduring challenges, yet remaining committed and not retaliating. If *Jama'at Ahmadiyya* was any ordinary organization, it would have either succumbed under this immense pressure, or at least retaliated in self-defense. However, it adopted a course which deviated from the predictable pattern.

The *Khilafat* of Hadhrat Mirza Tahir Ahmad[rh] was an era of exponential growth for the *Jama'at.* It was beset with trials from the very onset; Hazoor had to migrate to London in 1984. However, that trial turned into an opportunity and the *Jama'at* reached new heights during this period and millions worldwide entered the folds of Ahmadiyyat. MTA was instrumental in inculcating a personal bond with Hazoor for every Ahmadi.

All Ahmadi Muslims of my generation can testify to an underlying parallel in our lives- how Khalifatul Masih IV[rh] inspired us, fostered our strong sense of Muslim identity, guided us and imparted us knowledge- both spiritual and secular. We can vouch that whatever little we have achieved spiritually, how our Ahmadi Muslim identities have emerged, how we comprehend and grasp religious and spiritual matters, we owe it to Khalifatul Masih IV[rh]. There was no escaping his magnetism as he delivered sermons and speeches and as we listened to his *Jalsa* speeches streamed live from various countries, our countries of residence became meaningless. We all felt like global students in the Q&A sessions that helped us grasp and mull over contemporary issues. His sessions of *Dar-sul Qur'an* helped us in comprehension of the Holy text.

The profound logic, reasoning and spirituality of Hadhrat Mirza Tahir Ahmad[rh] were instrumental in guiding the younger generations and shaping their insight. He taught how to approach even the most complex issues with a commonsensical approach. This thoughtful reasoning process coupled with a strong sense of faith and commitment shaped the lives of many. Generations of Muslims that have grown up in Pakistan in the last few decades have gravitated towards the extremes; one end is totally apathetic to religion (takes pride in its extremely liberal ideals and considers religion a distraction/ nuisance), while the other end is consumed with extreme religiosity. Ahmadi Muslims, however, were extremely fortunate to have the insightful, moderate, rational and spiritual guidance of Hadhrat Mirza Tahir Ahmad[rh], which allowed them to abide by the fundamentals of their faith without any compromises, and yet excel in other worldly pursuits, thereby allowing them to strike that perfect balance, that is so easy to expound yet very hard to attain –the moderate, rational, humane face of Islam.

On a personal level, I can quote various instances of my personal connection with Hazoor. However, my experiences are not unique and millions of Ahmadis can testify to similar unique encounters with Hazoor. No worldly leader can even come close to fostering such a close bond with his millions of followers. Despite leading a following of millions worldwide, Hazoor was available to discuss and guide in personal matters. It would be suffice to say that what appeared humanly impossible, Hazoor would do with utter ease and complete devotion. This amazing trait reiterates that the *Khalifa* is spiritually guided and his realm of influence and achievements on a human level/scale are extraordinary and exceptional.

Nothing could escape the keen observation of Hazoor and his memory was outstanding and he rarely forgot things. My older brother Naseer, once suffered a traumatic injury during a basketball game in high school. During his recovery process, my father wrote repeatedly to Hazoor requesting for prayers. Subsequently, whenever my father met Hazoor at the London *Jalsas*, he would always inquire about my brother's well-being.

When Hazoor arrived in London after his migration, he immediately led the *Jama'at* from the front and his first message still resonates with the Ahmadis who heard him. He urged them to remain patient and steadfast and urged them not to retaliate, no matter how harsh the atrocities. It was his divinely guided wisdom that led him to declare that he would not let the potential of the *Jama'at* be wasted. In hindsight, the profound wisdom of this strategy becomes apparent. If the Ahmadis had retaliated, it would have given

the opponents a chance to malign and increase the persecution. It was this vision and guidance that helped the *Jama'at* remain calm and patient in the face of harsh restrictions of the Blasphemy Laws enacted in 1984.

We all remember the extreme sadness, bewilderment and uncertainty in April 2003, when we heard that Hazoor has passed away. We felt as if a part of us has left us. It was undoubtedly a stressful time for the entire *Jama'at,* but it was a moment of personal loss for every Ahmadi Muslim. However, it is the immense power of *Khilafat* and its greatest strength that it continues to remain and it is indeed a blessing that transcends human relations.

This moment of reckoning struck many (especially the younger generations who had personally only known Khalifatul Masih IV[rh]), as *Imam Sahib* of Fazal Mosque announced the name of the new *Khalifa*, our present Hazoor, Hadhrat Mirza Masroor Ahmad[aba] on that cold, April evening. The state of anxiety was instantaneously transformed into peace and it was an unforgettable, surreal moment for all Ahmadi Muslims worldwide, as millions witnessed the moment on their TV screens via MTA.

Khilafat is not a man-made plan or scheme. It is a Divine scheme and we see how imperative it is in current times, as other Muslims are running from pillar to post and some are crying out loud for the need of an *Imam* and a *Khalifa* who could guide them in these troubling times. Due to a lack of leadership, Muslims are confused; they are retaliating and killing and thus exacerbating their woes. In the absence of a unified and visionary leader, this comes as no surprise. The internet thrives with self-appointed spiritual gurus who continue to mislead the ignorant and lost young Muslims. Muslims are suffering from an identity crisis. Many migrated to the West decades ago, yet their second generations still remain confused and ambivalent about their loyalties. They have misconstrued ideas about Islam and their skewed interpretations allow non-Mulsims to judge them with skepticism.

However, the Ahmadiyya Muslim Community has the unique distinction of being guided by a *Khalifa* at every step along the way. Through MTA, he continues to guide Ahmadi Muslims worldwide and imparts upon them the true principles of Islam. Even though *Jama'at Ahmadiyya* spans the corners of the world, its adherents pay heed to the guidance of their *Khalifa* who acts as a shield for them in these turbulent times. When confronted with contemporary issues, he advises them with logic, reason and plays a pivotal role in their moral training.

Last May, when scores of Ahmadi Muslims were martyred in Lahore, and earlier this year when Indonesia witnessed the most horrific massacre of Ahmadi Muslims, Hazoor restated the stance of his predecessors. He urged Ahmadi Muslims to demonstrate restraint and display enormous courage and patience, which has become characteristic of *Jama'at Ahmadiyya*. Even the opponents were forced to acknowledge the sheer magnitude of such resilience.

So yet again we witnessed the fulfillment of Allah's pledge to his believers. Uncertainty and fright was yet again transformed into peace. This is the normal course for believers. The *Khalifa* is instrumental in cushioning the believers from the hardships -by rationalizing, instilling core values and preparing them for the ultimate goal, to win the pleasure of Allah in all that that they do.

No matter where Ahmadi Muslims reside- in the remote island of Fiji, the thriving metropolises of the United States, the far-flung villages of Africa, the distant recesses of Russia or South America, they all remain threaded to the fabric of Islam Ahmadiyyat, and its binding force is undoubtedly *Khilafat.* The *Khalifa* is their shield, their comforter, who walks them through trials and tribulations, who shares their anxieties, lends them peace and tranquility in ever-changing times.

The last few years have been riddled with great challenges for the entire world. Natural disasters, violent conflicts, wars and unrest have reached mammoth proportions. However, Ahmadi Muslims find themselves in peace as they are the recipients of a unified, rational thought process delivered to them by their spiritual leader. This is a constant process that is imparted through Friday Sermons and various speeches on contemporary issues delivered by Hazoor. Ahmadi Muslims need to be mindful of this huge and distinguishable blessing. They must take great care to acknowledge this blessing and impart their responsibilities with immense devotion and *Taqwa.* Only then can they duly claim to be the true adherent of the Divine scheme of *Khilafat.* May Allah keep us steadfast and bless our humble efforts. *Ameen.*

OBEDIENCE TO THE INSTITUTION OF AHMADIYYA KHILAFAT: SOME FAITH ENHANCING EVENTS

Naseer Ahmad Anjum

Translated by: Bashir Ahmad, North Jersey

The spirit of obedience is deeply ingrained in the minds of all members of Ahmadiyya Community. Ahmadi mothers start teaching the lesson of obedience to *Khilafat* to Ahmadi babies, right from their first suckling. Therefore, the history of Ahmadiyyat abounds in shining examples of obedience to the institution of *Khilafat* which are lighting guide posts for us.

When we study this subject in the history of Ahmadiyyat, we find that every *Khalifa* was not only very obedient and fully devoted to his spiritual guide, but to his predecessors also. Perhaps this attribute/ quality of theirs is so pleasing and loving to Allah the Exalted, that he entrusts them the leadership of the *Jama'at* subsequently. Let us study some faith enhancing events from the history of Ahmadiyyat so that our passion for obedience to *Khilafat* is strengthened. Such an incidence of obedience by Hadhrat Maulvi Noorud Din Khalifatul Masih I[ra] is recorded as below:

"Once the wife of a Hindu was seriously ill in Batala. He approached Hadhrat Maulvi Sahib who was a famous *Hakeem* (physician), for seeing his wife in Batala (a town 11 miles from Qadian). Hadhrat Maulvi Sahib sought permission to go there from the Promised Messiah[as]. Hadhrat Masih Mau'ood[as] just inquired if he would come back today. He said yes sir. He went to Batala, saw the patient and thought of returning to Qadian immediately. But it was raining cats and dogs. People advised him to stay in Batala overnight, telling him that undertaking this journey at night was very dangerous and troublesome. He would have to wade through water and on *kachcha* thorny road. But this embodiment of obedience, undertook that journey immediately saying: "My master told me to return today, so I must go." So he waded through the water and his feet were injured by thorns but he reached Qadian the same day and attended the next morning prayer. When the Promised Messiah[as] inquired, "Has Maulvi Sahib come back?", he came forward and replied, "Yes, Hazoor, I have come back." But he did not mention at all, how much he had to suffer for fulfilling the desire of his master. It was he, about whom the Promised Messiah[as] said, "He obeys me in all matters like a pulse follows the heart beat."

Hadhrat Khalifatul Masih I[ra] himself recognized the deep sense of obedience possessed by the second *Khalifa*[ra] to him in these words: "Mian Mahmud is a matured person now. You ask him, he is a truly obedient person. I know very well that he is obedient to me truly. He is so much sincerely obedient to me that none of you can match him."

Hadhrat Maulvi Sher Ali[ra], a companion of the Promised Messiah[as] relates about Hadhrat Musleh Mau'ood[ra]: "During the period of the first *Khilafat*, I observed that the degree of obedience and respect shown/practiced by him had no parallel. His obedience and respect for the first *Khalifa*[ra] was so much so that he would sit kneeling before him and remained in that position during his entire period of audience. I have not seen this attitude practiced by other person. Thus he obeyed him thoroughly in every matter. Whenever Hazoor asked him to do something, he carried out his instructions faithfully."

Hadhrat Hakim Allah Bakhsh[ra], another companion of the Promised Messiah[as] relates about Hadhrat Musleh Mau'ood[ra], "Once Mian Mahmud came to their area

for hunting. At *Salatul Zuhr* time, he asked the local *Imam* to lead the prayer. The same happened at *Asr* Prayer. We requested Hadhrat Musleh Mau'ood[ra] to stay with us overnight, but he replied, "I have come here for a day's permission from Hadhrat Khilafatul Masih I[ra]. When I come next time, I will get his prior permission to stay overnight with you and fulfill your desire."

Hadhrat Khalifatul Masih III[rh] possessed similar attributes also. During the annual gathering of 1939 (which was a *Khilafat Jubilee* year) attendance increased beyond expectations. So the *Jalsa* compound fell short of accommodation during the inaugural address by Hadhrat Musleh Mau'ood[ra]. Hazoor expressed his displeasure on this account. Therefore, Hadhrat Mirza Nasir Ahmad[rh] thought why not extend the *Jalsa* compound during the following night on a self help basis. He consulted the elders and assembled a large party of *Khuddams.* They removed the planks/logs and dismantled the pillows, brought in additional bricks and logs, extended the compound working vigorously throughout the bitterly cold night of December and completed the job by the call of dawn-prayer. During this exemplary achievement, Hadhrat Mirza Nasir Ahmad[rh] himself carried heavy loads of logs and other construction material on his shoulders which energized other volunteers to work vigorously. Thus, he practically proved that the leader of the nation is actually their servant'. This spirit of sacrifice and obedience pleased Hashrat Musleh Mau'ood[ra] very much.

In another anecdote, Hadhrat Mirza Tahir Ahmad[rh] related: "When riots in East Pakistan were at their worst in 1971, I received an instruction from Khalifatul Masih III[rh] that I should proceed to East Pakistan immediately. I was in Karachi at the time. I inquired about booking my air passage at the earliest flight I was told that there is absolutely no chance to go by that flight, because there were already 20 passengers ahead of me on the waiting list. However, I purchased the ticket for that flight and proceeded to the airport being sure that I will go by the same flight. A while later, it was announce that the plan is full, therefore, none of the passengers on the waiting list can go. There upon all waiting passengers left the airport except me. I stayed there. Suddenly, I heard a voice from the checking counter that there is a single vacancy in the plane. If anybody is holding a ticket he should come forward and embark the waiting plane immediately. I ran towards the tarmac and boarded the plane. This, I was able to fulfill the desire of my *Khalifa.*"

Our present Khalifatul Masih V[aba] is also an embodiment of obedience to the institution of *Khilafat.* Syed Mahmud Ahmad Shah, *Nazir Islah-o-Irshad,* Rabwah writes:

"He had a deep love for the fourth *Khalifa*[rh]. Whenever he received any instruction from him, being an office holder (*Nazir-e-Aala*) of the *Jama'at,* he obeyed immediately and carried out his orders whole heartedly because he understood the true meaning of obedience very well, as he was the guardian of his empire/devotees in Pakistan. He believed that whatever is instructed by the reigning *Khalifa,* is the only right path and it carries Allah's blessings.

The wife of Hadrhat Khalifatul Masih V[aba], relates, "He always carried out all instructions given by Khalifatul Masih IV[rh] in letter and spirit. When Hazoor fell seriously ill, he was weary and his condition was worrisome. The whole community was worried and anxious to know his well being. Observing his declining condition Mian Saifi, telephoned Mirza Masroor Ahmad Sahib and asked him to come to see Hazoor. Therefore, he proceeded to London and had an audience. Hazoor asked him, why he had come here. He submitted that the whole community was worried about his declining health. So I have come to see you personally. In view of the prevailing circumstances in Pakistan, Hazoor asked him to go back immediately. So he returned to Rabwah, on the very first available flight. Then Hazoor inquired from Mian Saifi, how Hazoor came here because he could not come here without my permission? Then Mian Saifi told Hazoor that in view of Hazoor's serious illness he had asked Mirza Masroor Ahmad to come to London. Thereupon, Hazoor expressed his satisfaction saying that the high degree of devotion and obedience of his striving (*Mujahid*) son is according to his expectation.

Hadhrat Shaikh Yuqoob Ali Irfani[ra] relates that Hadhrat

Khalifatul Masih I[ra], told his audience, "Once Hadhrat Umm-ul-Momineen (mother of believers being the wife of Hadhrat Promised Messiah[as]) asked him to assign her son work/service to please Allah. Thereupon, he sent to her an old torn out dirty comforter belonging to a poor student, for repair. She repaired it happily herself and returned it to the student". See, how faithful she was to the *Khalifa.*

In reality, each member of this family is far ahead of all others in matters of obedience to the institution of *Khilafat.* This fact was stated by Hadhrat Khalifatul Masih I[ra], by saying "The progeny of Hadhrat Mirza Sahib[as] is devoted to me whole heartedly. I say honestly that the level of obedience exercised by Mian Mahmud, Bashir, Sharif, Nawab Nasir, Nawab Muhammad Ali is not matched by any of you. I am not saying so because of any favor but merely stating a fact. They love me for the sake of Allah's pleasure."

Illuminated by these shining guide posts, all Ahmadis also beget an intense passion for obedience to the institution of *Khilafat* as if the blood is circulating in their veins. In fact there are numerous examples of full obedience, each superior to the other, during the 100 years of Ahmadiyya *Khilafat.* Commitment to obedience to *Khilafat* is engrained in the Ahmadiyya Community right from the beginning. Rather it has become a signature mark of the *Jama'at.* Only a few examples are given below for the sake of brevity.

Once Hadhrat Abu Abdullah[ra] of Khaiwa Bajwa, district Sialkot, a companion of the Promsied Messiah[as], while sitting in the company of Hadhrat Khalifatul Masih I[ra] requested for some advice to enhance his spirituality. Hazoor responded by saying, "I do not think you have not done everything required by your faith, now the only exception is the memorization of the Holy Qur'an by heart." So he started memorizing the Qur'an at age of 65 and became a *Hafiz-e-Qur'an* at that old age.

In 1923, a vigorous campaign was launched by Hindu pandits to convert Muslims to Hindus in large numbers, around Malkana, India. Hadhrat Musleh Mau'ood[ra] was greatly perturbed on this sad situation. So, in his Friday Sermon of March 9, he asked Ahmadis to go to that area on their own expenses to convert back those apostates to Islam. He explained, that "All volunteers have to cook their own meals, sleep in jungles, and work for themselves. Those, who are ready to undergo themselves, for this hard work. They would have to walk through barefoot in jungles and wade through ravines. However this hardness of their feet, caused by walking barefoot, will help them on the Day of Judgment while crossing the bridge of the straight path (*pul sirat*). They will attain a state of comfort after a death." The community responded elegantly and immediately on his call. Highly educated government servants, teachers, doctors, traders, i.e dedicated people from all walks of life, stormed that area and preached true teachings of Islam to those apostates. As a result of their sincere efforts, thousands of those people again started reciting the *Kalima* of Unity of God.

On the very next day of that sermon, an old Bengali Ahmadi named Qazi Naeem-ud-din, during a session of *Majlis-e-Irfan* requested Hazoor, that "I volunteer my 3 graduate sons for working in those hostile environments, I swear by God if they die there while striving in the way of Allah, I will not be aggrieved at all." Thereupon, Hazoor and the entire gathering said, "May God reward you immensely."

Even the Ahmadi ladies have been in the fore-front in regards to obedience to the institution of *Khilafat.* During the above mentioned campaign (known as *Tehrike-e-Shuddhi*) an Ahmadi woman wrote to Hazoor, "I can only read the Holy Qur'an and a little Urdu, you have instructed Ahmadis to go to Malkana area. If you allow me to go there, I am ready to sacrifice my life.

Another poor woman whose subsistence was entirely provided by the *Jama'at,* sought an audience before Hazoor and stated that her food, garments, shoes, everything is provided by the community. Anyhow, she has hardly saved two rupees only, which she presented to reverse that movement.

In 1944, Hadhrat Musleh Mau'ood[ra] asked the *Jama'at* members to dedicate their property for the propagation of Islam all over the

world. The entire community responded to that call as usual obediently. Hadhrat Musleh Mau'ood[ra] mentioning their immediate response said on March 12th, "Ours is a small *Jama'at* and a poor one also. I announce this scheme on Friday at 2:00 pm but by 10:00 pm the same day, Ahmadis have pledged values more the 4 million rupees which includes more than 12,500 acres of agricultural land, more than 100 houses and millions of rupees in cash.

Mr. Nazir Ahmad Sanwal related about a devoted Ahmadi named Mehr Mukhtar Ahmad (*Nazim Ansarullah*) of Bagar Sargana, district Khanewal. In 1974, the enemies of the *Jama'at* made his life very miserable in his village, due to his being an active caller to Ahmadiyyat. Even his own class/family became his arch enemy and imposed a total social boycott on his family. But he resisted and became more dedicated to his faith. The adversaries also became more harsh and increased their pressure so that he would renounce his faith. For the continuing of the education and the good upbringing of his children in a pious surrounding, and to save their faith he sold his land and relocated to Rabwah. He acquired land on contract near Rabwah and planted wheat etc. When he informed Khalifatul Masih III[rh] about this predicament, Hazoor disapproved of his actions on the plea that one should not leave his place due to animosity and asked him to go back to his original village. He left his mature crops and went back to his village, repurchased his property at a higher cost and settled there permanently, even under adverse circumstances. Then he reported to his Holiness, his compliance to Hazoor's instructions. Thereupon, Hazoor expressed his pleasure. Mehr Mukhtar Ahmad used to be very happy and cheerful thereafter while relating this anecdote.

Who does not know Hadhrat Chaudhry Sir Muhammad Zafrulla Khan? His services are recognized internationally. He achieved worldly heights and unparallel successes and attained lofty goals. Once somebody asked him the secrets of his outstanding success and achievements. He replied without any hesitation, "Because thorough out all my life, I was obedient to *Khilafat-e- Ahmadiyya*".

Malik Sahib Khan Noon, a relative of Sir Firoz Khan Noon, an ex-Prime Minister of Pakistan was a devoted Ahmadi. He had some differences and was annoyed with his younger brother, Sir Firoz Khan Noon and Major Sardar Khan Noon. So he cut off all relations and boycotted all interactions with them. Malik Sahib Khan had an awe over his entire class/family. So no one had courage to approach him directly for reconciliation. So Sir Firoz Khan Noon sought an audience with Hadhrat Musleh Mau'ood[ra] and requested for help for reconciliation with their elder brother. Hazoor called for Malik Sahib Khan Noon and told him that, "So much anger, annoyance, and grief is not appropriate at all. You first go to Sir Firoz Khan's bungalow and apologize. Then go to Major Sardar Khan's place and tender an unequivocal apology and report back to me today that you have complied with my instructions." Malik Sahib Khan Noon related this episode to a friend and told him that, "I felt some hesitation to carry out Hazoor's instructions initially because he has not inquired from me any reason for this discord and told me to bow before my younger brothers. However I had no courage to defy his order. So I went first to Sir Firoz Khan's house. When he saw me, he ran towards me and lovingly hugged me and said while crying, May I I be sacrificed for Mirza Mahmud, he has done a great good to our family." When I tendered my apology, he said, "You are my most loving elder brother, please pardon me for God's sake". I begged leave and hurried to Major Sardar Khan's house to seek his pardon. He was also overwhelmed by feelings of happiness and gratitude. I did not stay with him anymore, in spite of his earnest respect because I was to report back to Hazoor. So I went back straight to his Holiness and related the entire happening. He was very pleased and asked me to sit down. Then he said, "Today's instructions may not be pleasing for you, because I did not inquire from you about any reason for this discord among you and your brothers, but instructed you to go to their residences and ask for pardons. The reason for this approach was that you have taken an oath of allegiance to me while I have only social relations with your brothers. As such

they're not bound to carry out my instructions while you are obliged to obey my orders. There is a *Hadith* of the Holy Prophet[saw] that, "Whosoever, takes an initiative for a truce with an angry brother, he will enter the Paradise 500 years earlier than his brother. Although this is an indicative statement but according to this *Hadith*, you will enter Paradise 100 years earlier so think about his whole episode, in the light of this *Hadith*. How profitable is this bargain?" Thereupon, Malik Sahib Khan Noon was satisfied and very happy.

Hafiz Abdul Haleem Sahib *Murrabi Silsla* – a Missionary of the Ahmadiyya Muslim Community, who writes in Daily Al-Fazl under his pseudo name of Ibne Karim, relates an incident as below:

"A rich but devoted family lived in my neighborhood . One day I said to them in a light mood that I think your prosperity is a reward from Allah because you donated money to build a mosque. They replied of course, there is no doubt about your contention but there is another important reason underlying these graces and bounties of Allah showered upon us, which is an awefull example of unlimited rewards for obedience of our father to the *Khalifa* of the time and our sincere association with the *Jama'at*. They told me that, "During the time of Khalifatul Masih III[rh], we used to live in *Darul Rehmat,* Rabwah. We had a dispute with our relatives regarding the possession/title of that house. When this discord prolonged, the third Khalifa[rh], instructed our father to vacate the house immediately. So our father vacated the house on the same day and landed on the roadside with his children and his households to fulfill the desire of the *Khalifa*. Apparently, there was no abode to live in, and we did not know where to go. Then our father saw/found a dilapidated house with broken doors nearby. So we put our household goods there, because, no alternative shelter was available. When the land lady of that house came to know about our occupation of her house, she was annoyed and started quarreling with our father saying that why we had occupied her home without her prior permission? Our father explained to her our predicament and told her that he had done so, in order to carry out an order of the Imam of the time. She should not worry we will vacate the house soon as we find some other accommodation. On hearing this factor, she was pacified and happily agreed to rent the house to us. A plot of land was allotted to us subsequently in *Darul-Aloom* (west), after a few months by a special favor of Hadhrat Khalifatul Masih III[rh] where we built our own house. Therefore, we attribute all these blessings and bounties of Allah to that spirit and act of obedience of our father to the institution of Ahmadiyya *Khilafat*. In fact, when we left that disputed house in like a situation of deprivation, that very day became the fortunate turning point for our prosperity. Now, we all brothers and sisters are living in foreign countries, are prosperous and enjoying good life."

When the election for the fifth *Khalifa* was held in London, thousands of Ahmadis present there, set an outstanding example of obedience to the call of the *Khalifa,* which was shown to the entire world though MTA. Mr. Ataul Majeeb Rashid, the Imam of London Mosque, described this scene as below:

"When Hadhrat Khalifatul Masih V[aba], saw some men standing inside the mosque, he asked them to sit down in a low voice. Hazoor's voice was depressed due to the prevailing situation and the microphone was also away from him. Therefore, only a few people around him listened to his instruction and sat down immediately. But the mosque and its surroundings were crowded with thousands of devotees. So I at the spur of the moment announced on the microphone that Hazoor had instructed all of us to sit down. Immediately, inside and all around the mosque, even on the roads outside, in spite of the fact that they were pushing forward being anxious to have a glimpse of the newly elected *Khalifa*. It was an extremely faith enhancing sight. This total obedience to the call of a *Khalifa* reminded the pious examples of earliest period/times of Islam and that of latter dates. This shining example of obedience and devotion will be recorded in history of Ahmadiyyat forever."

Gentlemen, it has always been an outstanding and exemplary attitude of Ahmadis to respond faithfully and immediately to all calls of our respected Imams, which is confirmed even by all our enemies. During the auspicious time of Hadhrat Musleh Mau'ood[ra], Maulana Zafar Ali, editor of Daily *Zamindar,* Lahore who was an arch enemy of

our *Jama'at,* wrote in his newspaper, "O *Ahrars*! Listen carefully with your open ears; you and your associates can never confront Mian Mahmud, till the day of Judgment. Mirza Mahmud has the knowledge of the Qur'an. He has a community which is ready to sacrifice everything on his slightest hint."

Respected readers! Hadhrat Musleh Mau'ood[ra] genuinely trusting his obedient and devoted *Jama'at* while addressing a gathering on March 12th, 1944 said, "God has given me such good workers and swords which can demolish the disbelievers in a moment. God has given me such sincere hearts who are ready to sacrifice everything on my call. If I tell them to jump into the deep sea, they are ready to do so; if I tell them to fall from mountain tops, they will do so; if I tell them to jump into burning fires they will do so. Had suicide not been a prohibition in Islam, I could show you such practical examples right now. Had I ordered 100 Ahmadis, to pierce swords in their battles, they would have done so and died there and then. On May 28th, 2010, in Lahore, 86 Ahmadis, who had pledged their lives to Allah, fulfilled their covenant of faith by facing martyrdom courageously and patiently. On that indignant and provocative occasion our *Imam* exhorted the *Jama'at* to remain peaceful, patient and steadfast and pray to God Almighty only for help. Then millions of Ahmadis, spread all over the world in 198 countries, set an outstanding example of obedience and patience. They did not take out any protest march, nor destroyed any national property, nor burnt tires on roads to stop traffic, nor took revenge from anybody. However, the entire community vowed before their gracious God, opened their hearts and minds before him, and begged, "Being tortured by the aggression and excesses of our nation today, O dear! We extremely cry before you; may our cries reach thy heaven and our oceans of tears and sobs destroy the armies of the enemies of God. Please shower the blessings, on Ahmadis; enable us to remain patient and steadfast and obedient and faithful to our *Imam*. When he asks us for sacrificing our lives, enable us to do so. If asks for monetary sacrifice, we are ready to present it. When a call for the sacrifice for time and honor is made, we are ready to do so." Thus a true picture of the Islamic teaching was shown to the world. Therefore, even the enemies have to recognize that if there is a flag of peace and prosperity in this world, it is the flag of *Ahmadiyya Khilafat.* So let us reconfirm our pledge of obedience to our Imam. He should ever live in our minds and hearts and rule our bodies and emotions throughout our lives. "O ye, the model of beauty, this is my mind but it is in your possession as it moves forward with pride.

(Typed by: Mahnoor Waseem)

****

SUPPORT HUMANITY FIRST

****

HADITH

Hadhrat Zaid bin Arqam[ra] relates that one day, the Holy Prophet[saw] stood up and addressed them. He praised Allah and glorified Him and then delivered a sermon and said: "O people! Beware! I am a human being. A call to leave this world may come from my Lord and I leave this world. I will be leaving behind two valuable things with you. The foremost of them is the Book of Allah, which is full of light and guidance. Hold fast and adhere to it. He urged and persuaded us to the Book of Allah. Then he said: 'And *'Ahl-e-Bai'at'* - my family. I remind you to remember Allah, regarding my family. I remind you to remember Allah regarding my family, I remind you to remember Allah, regarding my family.' "

(Muslim kitab fada'ilussahabah bab min fada'il 'Ali[ra])

Hadhrat Ibn 'Abbas[ra] relates that the Holy Prophet[sa] said: "He who does not have mercy on children, does not respect the elders, nor enjoins good, and nor forbids evil is not one of us."

(Tirmidhi kitabul birr wassilah ma ja' rahmatussibyan)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "While walking on a pathway, a man came across a thorny branch and removed it. Allah appreciated it and forgave him."

(Tirmidhi bab ma ja' imatatul adha 'anittariq, Bukhari kitabul muzali bab akhadhal ghusn wa ma yudhinnas fittari q faramibih)

KHILAFAT-E-AHMADIYYA – A BEACON OF HOPE AND GUIDANCE

Waseem A. Nisar

Allah has promised in the verse *Ayat-e-Istakhelaf* (verse 56 chapter 24) of the Holy Qur'an of making certain people *Khulafa* (Successor) in the earth. Right after this subject, Allah speaks about those who would disbelieve in His promise. Part of the verse 58 reads as follows:

لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا مُعْجِزِيْنَ فِي الْأَرْضِ

"Think not that those who disbelieve can frustrate Our design in the earth..."

One can see two implicit prophecies described in verse 58. First, there will be some unfortunate people who will not believe in the system of *Khilafat,* and, consequently, they will plan against it. The second prophecy is that their plan(s) would never succeed, and they would never be able to frustrate Allah's design in this matter.

More than 100 years history of Ahmadiyya Muslim Community bears witness that both of these prophecies had been, and continues to be, fulfilled repeatedly. Every age of this community has seen all types of enemies and the plans hatched against it. These enemies and opponents, sometimes internal but mostly outsiders, did not leave any stone unturned to hurt Ahmadis and its system of *Khilafat,* but they were never able to frustrate the Community. Every trial seemed bigger than the last one; every enemy appeared more powerful than the previous one; and every storm looked stronger than what we saw previously. However, the historical fact remained that the more intense the opposition was, the more fruitful it became for Ahmadiyya Muslim Community and its institution of *Khilafat.* After every trial – internal or external, small or big - the final victory had always been ours, only because this community is protected behind the shield of *Khilafat,* according to Allah's promise cited in above verses.

The rest of this article will only highlight some aspects of this part of our history. The reasons for divine communities' trials are the subject of another article. This article also does not cover the detail of any trial the Community had faced in its history.

The system of *Khilafat* in Ahamdiyya Muslim Community was established on May 27, 1908, after the sad demise of the Promised Messiah[as]. The opposition and planning against this divine system started right from the beginning - at the time of Hadhrat Khalifatul Masih I[ra]. On one hand, the outside opponents were cheering and could hardly wait to see that the divine seed of Ahmadiyyat sowed by the Promised Messiah[as] would never flourish. On the other hand, some key members of the Jama'at at the time secretly opposed the *Khilafat* system. Although these members took the *Ba'iat* at the hand of Hadhrat Khalifatul Masih I[ra], pledged their allegiance to him, and to the system of *Khilafat* as all other Ahmadis did, they did not in fact accept the institution of *Khilafat* and planned to undermine it in every possible way they could think of. From the very beginning, and then continued throughout the duration of the 1st *Khilafat,* these leaders constantly looked for any opportunity to sow the seed of dissension among Ahmadis. These members made many excuses to undermine the institution of *Khilafat* and the status of *Khalifa* himself.

The greatest service – and there were many – Hadhrat Khalifatul Masih I[ra] provided for the Ahmadiyya Community was his bold and courageous stand against those who opposed the institution of *Khilafat.* At this critical time when Ahmadis were saddened at the demise of their beloved leader, and when the outside enemies were wishing and hoping for the disintegration of this infant divine Community, Hadhrat Khalifatul Masih I[ra] stood firm against the dissention of *Jama'at's* elders and established the institution of *Khilafat* as it was supposed to be. He constantly advised these leaders against their misguided behavior and even pardoned them on few occasions, but he never for a moment compromised on the core questions of the institution of *Khilafat* and the status of *Khalifa.* In spite of their worldly knowledge and status in the *Jama'at,* these dissidents could not frustrate Allah's design, and their plans failed miserably at every step. It was destined to happen like

this, since Allah had foretold about it in verse 58 above. But, this was only the beginning!

In 1914, when Hadhrat Khalifatul Masih I[ra] passed away, same people saw yet another opportunity and opposed the next duly elected Khalifa – only this time they opposed the institution of *Khilafat* publicly. When their plan did not succeed, they simply left Qadian, the center of the Community, and established their own association. They must have thought that since they were the leaders of *Jama'at* at the time, all Ahmadis would come on their side, and leave the young Khalifatul Masih II[ra] all alone, and the institution of *Khilafat* would die with it. Since the *Khilafat* in Ahamdiyyat is based on pure divine design, the enemies' plans could not hurt the *Jama'at* a bit; instead, this opposition reaffirmed the Ahmadiyya belief that the Ahmadiyya institution of *Khilafat* had indeed been Allah's blessings. In spite of this trial at the very beginning, Hadhrat Khalifatul Masih II[ra] – only a young boy himself at the time – led the *Jama'at* out of this storm to safety. Once again the *Khilafat-e-Ahmadiyya* came out victorious!

With this episode behind him, Khalifatul Masih II[ra] began to fully concentrate on the moral and spiritual progress of the *Jama'at*. Of course, during this time, the outside enemies were not sitting idle - but, they were secretly planning against the *Jama'at*. When they thought of hatching a perfect plan to harm Ahmadiyyat, they came out openly in the mid 1930s and declared boastfully to physically demolish Qadian and, finish Ahmadiyyat forever. The enemy this time was a group called *Ahrar*, and it was led by its so-called *Ulema*. During this stressful time, the leadership of Khalifatul Masih II[ra] was there to lead and to calm Ahmadis. Interestingly, he envisioned a very different picture of future and declared one of the greatest schemes in the history of Ahmadiyyat. This scheme, known as *Tehrik-e-Jadid*, chan-ged Ahmadiyyat for good.

The Ahmadiyya Muslim Community continued to make progress under the divine leadership of Hadhrat Khalifatul Masih II[ra]. When the British left India in 1947, two independent countries, India and Pakistan, were born. However, in the process of migration of people, one of the biggest bloodshed occurred in recent history. Was it a coincidence that the Ahmadis' migration from India to Pakistan was as smooth as it could be. On one hand, Ahmadis did not participate in this carnage, and on the other, their lives, properties, and honors were all saved from the chaos going on around them. No, it was not a coincidence. Rather, it was the divine leadership of a *Khalifa* that guided the Ahmadis; it was the blessing of the institution of *Khilafat* that all Ahmadis dearly love and obey; and, it was Allah's design to show everyone that if one obeys and follows a divine leadership, he/she can come out of a chaotic situation unharmed.

Alas! Human beings do not learn from history and their mistakes. In the infant country of Pakistan, the enemies of Ahmadiyyat saw their biggest opportunity yet to harm *Jama'at-e-Ahmadiyya*. In 1953, only six years after Pakistan came into existence, a situation was created by the opponents of Ahmadiyyat, and a big agitation happened against Ahmadiyyat. Many Ahmadis lost their lives, and their properties were either looted freely or damaged. Once again, all Ahmadis looked towards their *Khalifa* for directions. And, once again he did not disappoint them! This divine *Jama'at* came out stronger after this unfortunate situation, and Ahmadis continued to enjoy the blessings of *Khilafat.*

Still, the opponents of this divine *Jama'at* were not done. In Pakistan, they devised a great scheme - at least in their own minds - in 1974. First, over a period of several months, many Ahmadis were brutally murdered, and their properties were looted left and right. The irony was that no perpetrator was ever caught or punished by the government. Then, in September 1974, the government of Pakistan officially declared Ahmadis as "non-Muslim". What a sad day it was in the history of Pakistan! In spite of this naked violation of basic human rights, Hadhrat Khalifatul Masih III[rh] advised Ahmadis to be patient, to show steadfastness, and to turn to Almighty Allah for help. Ahmadis displayed an unparalleled restraint and did not take the law into their hands. Their only weapon was prayers to Allah, and surely, they utilized this method to its fullest. The enemies of Ahmadiyyat were spreading hatred against them, but Khalifatul Masih III[rh] declared "Love for All, Hatred for None", which became the identity of Ahmadiyyat.

In spite of many hurdles, the Ahmadiyya Muslim Community continued to make progress throughout Pakistan and the world. Their love for the institution of *Khilafat*, and the

Khalifa of the time, never wavered. They made every sacrifice - be it of life, property, honor, time, or wealth - to safeguard the sacred institution of *Khilafat.* That made the enemies even more jealous of *Khilafat-e-Ahmadiyya.* Then, in 1984, the Government of Pakistan passed an unthinkable law in this time and age. Keeping the 1974 law intact and going beyond it, the new law prohibited Ahmadis from displaying and carrying out even basic Islamic activities. For example, Ahmadis in Pakistan, even today, cannot display or recite *Kalima;* they cannot greet each other in Islamic manner by saying *Assalamo Alaikum*; and, they cannot call *Adhan* before the five daily prayers. The leaders of the *Jama'at's* enemies of the time publicly declared, with wicked boasts and arrogance, to remove the 'cancer' [God forbid] of Ahmadiyyat from the face of this earth. Since the passage of this law, scores of innocent Ahmadis, as young as teenagers, and as old as in their 70s, had been martyred, with no one ever being prosecuted for the crimes. Anyone in Pakistan can accuse, and it has happened, that an Ahmadi had violated any clause of this law. Many Ahmadis had suffered by this kind of allegations and were put in jail for months, even for years. Still, Ahmadis all over the world continued to have firm belief in the institution of *Khilafat* and the *Khalifa* of the time. Not surprisingly, they are never disappointed in this matter. The Ahmadiyya Muslim Community has made tremendous progress on every front since the enactment of this infamous law. On the other hand, the pages of history has recorded the sad end of those who devised such plans against the institution of *Khilafat.* Then who among us can ever forget the dreadful day of May 28, 2010. On that tragic day, almost 100 Ahmadis were martyred in daylight when they simply gathered to offer *Jumu'ah* Prayer in Lahore. Were Ahmadis throughout the world sad at such a loss of life? Of course, they were. Did they come out in the streets and made any demands or demolished public properties or demonstrated the behavior so common in Pakistan on such occasions? No, they did not. Instead, they looked towards their beloved *Khalifa* and, then, followed him as he instructed them. He guided them to bow down to God and pray and pray with their hearts and shed tears at His door. How touchingly and with great love, he mentioned each martyr of Lahore in his Friday sermons!

The above summary are the facts of history that no unbiased observer can deny. The enemies of Ahmadiyyat have always been more powerful and stronger, at least in the worldly affairs. Yet, their plans never succeeded, and Ahmadis as a community always came out victorious after every trial. At the end of each trial the enemies got frustrated and could not stop what Allah had designed. This is a clear fulfillment of verse 58 of Chapter 24 of the Holy Qur'an, and we have witnessed it many times in the history of Ahmadiyya Muslim Community.

May Allah always protect all Ahmadis throughout the world, and make us truly cherish the greatest blessing of this age – the sacred institution of *Khilafat* – and may this institution always remain among us as a beacon of hope and guidance.

HADITH

Hadhrat Ibn 'Umar[ra] relates that the Holy Prophet[saw] said: "A Muslim is a brother to another Muslim. He neither wrongs his brother nor leaves him helpless. The one who takes care of his brother's needs Allah takes care of his needs. The one who dispels a Muslim's agony Allah dispels his agonies of the Day of Judgment. The one who keeps a Muslim's secret Allah keeps his secret on the Day of Judgment."

(Bukhari kitabul muza-lim bab la yuzlimul Muslimul Muslimi)

Hadhrat 'Abdur Rahman bin Sanah[ra] relates that he heard the Holy Prophet[sa] say: "Islam began under strange circumstances and it will revert to a similar condition again as it began. There are glad tidings for *"Al-Ghuraba"* (the poor). Someone asked: 'O Prophet[saw] of Allah! Who are *"Al-Ghuraba*?" He replied: 'Those who remain virtuous while the people deteriorate. By Allah, in whose possession is my life! Belief will shrivel to Medina as fast as the flood water recedes. By Allah, in whose possession is my life! Isla-m will shrink between two Mosques as a snake draws itself together to enter its hole.' "

(Musnad Ah±mad bin H±anbal, p 73/4)

Hadhrat Jundub bin 'Abdullah[ra] relates that he heard Hadhrat Sufyan bin 'Auf[ra] saying I heard Hadhrat 'Abdullah bin 'Amr bin Al-'As[ra] who, said that one day when we were sitting with the Holy Prophet[sa], he said: "There are glad tidings for *"Al-Ghuraba*" (the poor). Someone said: 'O Prophet[sa] of Allah! Who are *"Al-Ghuraba*?" He replied: 'The virtuous people among a great number of people, from among whom disobedient ones, are more than the obedient ones."

(Musnad Ah.mad bin H.anbal, p 177/2)

The entire universe is burning in scorching sunshine and it is without any shelter. We are thankful to the Gracious God that we have got this shade of blessings

KHULAFA-E-AHMADIYYAT'S ACCEPTANCE OF PRAYERS

Nadeem Ahmad Farrukh

Translated by: Arifa Haleem

One of the uncountable blessings of the system of *Khilafat* is that in the existence of the *Khalifa* of the time all the community gets such a compassionate and supplicatory person who becomes a support in their every distress and equally shares in their happiness. The grieved lighten their burdens on his threshold and return with abundant treasures of prayers. This is such a blessing that is not available to the people of any other system of the world except that of the Ahmadiyya community.

These personalities are mentioned in the Traditions in these words,

It is narrated by Abu Hurairah[ra] that the Messenger of God Almighty said, the Imam is a shield to fight behind and due to this ,they are protected from all kinds of troubles and miseries. (Sahih Muslim, Al Amarat Bab Al Imam)

It is narrated by Hadhrat Auf Bin Malik[ra] that the Messenger of God Almighty said, "Those are your best Imams whom you love and they love you.You pray for them and they pray for You." (Sahih Muslim, Kitabul Amarata Bab khiyaral Aaima *Hadith* 3447).

Once a person mentioned about his domestic problems. The Promised Messiah[as] said to him, "Have full trust, surety and hope in God Almighty. Every problem will be solved and always remind me by writing letters and I will pray for you". (Malfoozat vol; 2 page 550)

Acceptance of Prayers of Khalifatul Masih Awwal[ra]

You know the status of the first *Khalifa* very well. No doubt he was a high tower of religious knowledge and as *Khalifa Awwal*[ra] he was the first Manifestation of His Holiness i.e., the Promised Messiah[as]. He was so confident about the acceptance of his prayers that he himself mentioned it and said, "Look my prayers are granted in the Heavens. My Lord accomplishes all my affairs even before my supplications". (Hayat Nau, page 567)

In reality by the sign of the acceptance of prayers his claim was confirmed. A few incidents are presented here:

Mr. Chaudhary Ghulam Muhammad B.A. narrated that in 1909 in the rainy season it had been raining continuously for eight days. So many houses in Qadian collapsed. The new house that Hadhrat Nawab Muhammad Ali[ra] got constructed outside Qadian also collapsed. On the eighth or ninth day Khalifatul Masih I[ra] after the *Zuhr* Prayer said , "I will pray and all of you say "*Ameen*".After the supplication he said, "I have made that prayer which the Holy Prophet[saw] made only once in all his life". At the time of prayer, it was raining heavily but after this the rain stopped and at the time of *Asr* Prayer the sky was clear and there was sunshine. (Hayat Noor, pages 441- 422)

Chaudhary Hakim Din was an employee in the boarding house. His first child was expected to be born and his wife was not feeling well. At eleven o' clock at night he went to the house of Hadhrat Khalifatul Masih I[ra] and asked the watchman if he could see *Maulvi Sahib*? He answered in negative but inside the house *Maulvi Sahib* heard this and asked who is there? The watchman replied Hakim Din, an employee of the boarding house is there. He said let him come in .He went inside the house and told him about his wife's maternity. *Hadhrat Maulvi Sahib* went inside, brought a date, read something, blew over it and giving it to Chaudhary Hakim said, "Feed this to your wife and when the baby is born inform me also about it".

He did so and after a short time a girl was born. Chaudhary Sahib thought that it was not a suitable time to awaken *Maulvi Sahib*. So he went to sleep. In the morning he went to him .At this time *Maulvi Sahib* was performing ablution. Chaudhary Sahib said respectfully that after feeding his wife the date a girl was born. He said, "after the birth of the girl, you both husband and wife slept peacefully. If you had informed me I could also have slept peacefully. All the night I went on praying for your wife".

Chaudhary Hakimud Din while narrating this incident started weeping and said, "Where Hakim Din peon stands and where Noorud Din Hakeem stands." (Rufaqa-e-Ahmad Vol.8 page 71)

Chaudhary Hakim Din narrates, "Once some naughty boys were admitted in the boarding house.They used to tease the people out of their mischief. I mentioned this to Hazoor. During teaching Hazoor said that some boys have become naughty. They should quit their mischiefs, otherwise I pray to God Almighty to make us get rid of them. Within two weeks after Hazoor's prayer all the boys who were about twelve in number themselves left the boarding house." (Rufaqa-e-Ahmad Vol.8 Page 78)

Once Maulvi Ghulam Muhammad presented himself before Hadhrat Khalifatul Masih and said respectfully that in *Darul Zoafa* and in the school, the poor students who were from Malabar do not have clothing to protect them from the cold weather.

Hadhrat Khalifatul Masih said, "I pray just now" .So he started praying. On the second or third day the high quality Italian blankets started coming in. As soon as they were received Hadhrat Khalfatul Masih distributed them. When the ninth or tenth blanket was received, his wife, Hadhrat *Amman Jee* liked this blanket very much and humbly said that I will not give up this blanket. Smilingly Hadhrat Khalifatul Masih said, "Today twenty one blankets were expected to be received but now they will not come." So after that no blanket was received. (Hayat Noor page 517)

Acceptance of Prayers of Khalifatul Masih Sani[ra]

There are very few people in history whose favors are bestowed not only upon one generation but to many generations and they leave their marks of purity on the world .Among those existences one of them is Hadhrat Musleh Mau'ood[ra]. He was appointed as a *Khalifa* at the age of 25 and came into the forefront as a great leader and a guide. God Almighty enlightened him with His light (*Noor*) that his existence became a sign of the acceptance of prayers. About his acceptance of prayers he says, "After Hadhrat Masih Mau'ood[as] I challenge the entire world if there is any such person who is confident about the truth of his Religion as compared to *Deen-e-Haq*, he should come forward and compete with us. At this time the world will know whose prayers God Almighty accepts. I am confident that our prayers will be accepted." (Al-Fazl 23 October 1917)

From these incidents we can get clear proof of this claim. Hadhrat Maulana Ghulam Rasool Rajki[ra] writes in "*Hayat-e-Qudsi*" that, "In Qadian I got a house constructed and for its construction I borrowed money from some people. I was worried and wanted that this debt should be get paid earlier. So in the month of *Ramadhan* I began praying specially about the payment of debt. When it was the eighth day of my prayer God Almighty spoke to me and this Beloved spoke to me in these words. "If you want your debt to get paid then include the prayers of Khalifatul Masih also". After this the debt was miraculously get paid quickly. (Hayat-e-Qudsi part 4 page 6 -7)

Respected Sa'dia Khanum writes, "From the day of his birth my son was sick and weak. In 1955 when he was only twenty days old, he got pneumonia and then with in one and one and half year continuously four times he had its attack. Nothing was lacking in his treatment. We were very much worried due to his day to day sickness. One day at the time of *Asr* Prayer when Hazoor was going to lead the prayer my husband took the child with him. When Hazoor came out of *Qasr-e-Khilafat,* my husband stepped forward and requested him to pray for the child. Hazoor with great affection rubbed his hand on his back and prayed for him. With the blessings of God Almighty the child was cured from this deadly disease and up to this time he is protected against the next attack." All Praise belongs to Allah. (Monthly Misbah September 1962)

Respected Sa'dia Khanum

writes that, "After seven years of marriage one of my sisters gave birth to a boy. He was only one year old when he died. The twelfth year of marriage had passed and she was childless. I wrote a detailed letter for prayer to Hadhrat Khalifatul Masih II[ra]. I wrote, "Hadhrat Khalifatul Masih II[ra]! The husband of my sister is also alone. He has not any brother, sister or parents. Hazoor pray for him that God Almighty may bless him with pious offspring." Praise be to God Almighty that a year after the request for prayer, God Almighty blessed him with one more boy and girl." (Monthly Misbah September 1962)

Venerable Habibur Rehman Sahib Deputy Inspector of schools writes, During my stay in Shujah Abad I suffered with such a deadly disease which weakened me and made me just like a dead body. After every few days there was so intense pain in my stomach that I fell unconscious. For two years I had undergone every kind of treatment but it became worse. After being fed up, I got myself admitted in a Government Hospital of Amritsar .Some tests were performed and it was decided that my gall bladder and appendix both will be operated upon. I was so much upset that one day without permission I left the hospital and reached Qadian. I presented myself before Hazoor and narrated the whole story. Hazoor listened attentively and said, "You definitely do not have appendicitis. Yes you have problem in the gall bladder. Get it treated and I will pray for you. By the Grace of God Almighty you will be cured". After this I was sure that I will be healthy again. So I came back to my job. Then I started taking medicines from an ordinary *Hakim*. After three or four months the disease was completely cured. Before this I had already taken homeopathic and allopathic medicines. This was only the result of the miraculous prayer of Hazoor that cured me the dead body like patient. After this with the blessings of God Almighty up to now I have never had pain in my stomach. Where as in the matters of food I have never taken precautionary measures." (Daily Al-Fazl)

Even the outsiders are witness of his acceptance of prayers as Hadhrat Musleh Mau-'ood[ra] said, "Some friend told about a Non Ahmadi that they say our beliefs are right but mostly the prayers of Mian Sahib are accepted." (Khilafat-e-Rashda, Anwarul Aloom vol 15 page 551)

Acceptance of Prayers of Hadhrat Khlifatul Masih Thalith[rh]

Syyedna Hadhrat Khalifatul Masih III[rh] was the Promised *Khalifa* of the Glorious God about whom thousand years ago it was informed in Talmud .So God Almighty gave him also the prominent sign of the acceptance of prayer that was at its height. While feeling the pain of distressed humanity in his heart he prayed to God Almighty, "For the satisfaction of heart and to lighten your burden, and to remove your worries I have prayed to my Merciful God and requested Him for the sign of the acceptance of prayer. I am sure and have full trust in Him that He will not reject my supplications." (Al-Fazl 30 December 1965)

No doubt God Almighty accepted his prayer and blessed him with the sign of the acceptance of prayer. These incidents give its proof very well. In London a baby was going to be born in the house of an Ahmadi friend. It was his wish that Hazoor should name the child. Hazoor said it would be a boy and suggested the name of the boy. All the lady doctors after examining by ultrasound said that it would be a girl because the medical instruments do not tell a lie. But with the blessings of God Almighty a boy was born. Hazoor mentioned it in his sermon. To disclose the unknown things and fulfill the utterances of a humble person is only due to the working of God's divine power. Man has no control over it. (Monthly Khalid May 1983)

Another Ahmadi friend narrates, "My daughter-in-law who is now a days in Germany used to have pain in her stomach So there the doctors suggested her to be get operated on. I presented this letter to Hazoor and requested him to pray so that she should be cured without an operation. He said, tell her not to go for operation. I will pray for her and she will be cured. So I wrote the words of Hazoor to her and she recovered without an operation. She is still fine. Praise be to God Almighty." (Monthly Khalid Seyyedna Nasir No. April–May1983 page 291)

Khalifatul Masih III[rh] says that a woman from West Africa wrote me, "We have been married for thirty seven years but still we are deprived of the blessing of children and she

requested me to pray that God Almighty may bless her with children .She also wrote, I am in such a phase of life that it seems impossible to have children. I started praying for her and God Almighty granted my prayers and after forty years of marriage He blessed her with a boy. (Daily Al-Fazl July 27 1971 page3)

By mentioning about the signs of his acceptance of prayer he says, "God Almighty is so loving that the human intellect cannot imagine it. In a short period God Almighty with His blessings fulfilled the needs of thousands of people through me. For whom the prayers were accepted, they are everywhere."

Acceptance of Prayers of Hadhrat Khalifatul Masih Rabi'a[rh]

In regard to the sincerity to *Khilafat* Hazoor mentions, "Since God appointed me to the position of *Khilafat* people write me for prayer. Those people who write only for prayer and they have no link with sincerity, the prayer for them has neither been granted nor will it be granted in the future. Further he says, "One who with special sincerity writes for prayer, for him the prayer will be accepted and he who is firm on the pledge that the acts of piety which you will assign to me, in that I will obey you. For such submissive people sometimes we have viewed not once but again and again that even though the prayer did not reach there yet it was granted . It was still in the process of writing and God was looking at it with great love and it was going to be granted. Sometimes that prayer does not even take form and it is accepted". (Khutbat-e-Tahir Vol 1 page 55) .

Some incidents of Hazoor's acceptance of prayer are in the following. Venerable Amtul Qadus Sahiba daughter of Respected Abdul Sattar Khan Sahib writes, In Pakistan due to the heat my eyes always remained sore. I wrote to Hazoor for prayer .He prayed for me and said God be willing they will be cured. After that time my eyes were never sore. (Daily Al-Fazl 31 May 2003)

In the Friday sermon of 25th July 1986 Hazoor narrated the following incident of the acceptance of prayer. From Nigeria Saifulah Cheema writes that the last time when I came to see you my wife was also with me. We mentioned that a long time has passed and we do not have off spring. At that time you spontaneously uttered this sentence. Daughter Bushra, when you come next time, come with a son. We informed him. "*AL-Hamdo lillah* I am giving you good news that when this time we come to you we will bring our son with us because God Almighty has blessed us with that son." (Zamima Mahnama Khalid Rabwah July 1987)

Respected Mansoor Ahmad Sahib from Latif Abad, Hyderabad writes that twenty years ago I had some trouble in my throat which lasted for many months .I also study homeopathy. In its light related to the symptoms the medicine Lycopodium 200 was recommended. I took this medicine but it was of no use. During this time I wrote for prayer to Khalifatul Masih IV[rh]. Hazoor prescribed the same medicine of the same potency. The medicine that I used to take before out of that half was left over. On receiving the letter from Hazoor I took the same medicine and was recovered." (Daily Al-Fazl Seyyedna Tahir No. 27 th December 2003 page 53)

Hazoor in the sermon of July 25,1986 narrated the following incident, "A Ghanian woman writes, 'My children used to die within two weeks after the birth. I wrote a letter to Hazoor for prayer and I got this reply "name the child 'Amtul Hai' that is the name of a daughter. I was astonished to see the signs of the Decree of God Almighty that He blessed me with a daughter whom I named, 'Amtul Hai'. One year has passed and with the blessings of God she is healthy, fit and fine."

Acceptance of Prayers of Hadhrat Khalifatul Masih Khamis[aba]

With the blessings of God Almighty the fifth manifestation of the Promised Messiah[as] is such a loving personality that about whom God Almighty had already informed His beloved Masih. He said:

"Inni Ma'a ka ya Masroor"

i.e., O Masroor I am with you.

It means that God Almighty has promised to help him in every field. After being appointed to the position of *Khilafat,* he in his addresses and sermons greatly emphasized on Prayers. So in the first address he said,

"There is only one request to the members of the community that now a days they should emphasize on prayers. Pray and pray as much as you can. May God Almighty support and help you and may this Caravan of Ahmadiyyat

go on moving constantly towards its progress." *Ameen* (Al-Fazl International, April 25 — May 1, 2003)

God Almighty has also blessed him with the marvel of the acceptance of prayer. Some incidents are registered which are the proof of "*Inni Ma aka Ya Masroor*" and the reason for this marvel. Venerable Ghulam Mustfa Mansoor Sahib writes, Masroor *Kabbudi* Tournament of *Khudamul Ahmadiyya* was held in 79 Nawan Kot from January 27 th to 29 th[th] January 2006.On January 27th a *Kabbudder* said, "*Murabbi Sahib*, look how dark are the clouds and it is the forecast of the Metrological Department that today at night it will be a heavy downpour" .

In reality there was going to be rain. This humble person said, "this very moment we should fax our Master. God Willing due to the blessing of Hazoor's prayer there will be no rain. So on the same day in the evening by writing all the weather condition a fax was sent to Hazoor. With the blessing of Hazoor's prayer it did not rain for three days and without any hindrance the program ended successfully. After the Tournament when all the guests left it started constantly raining cats and dogs which lasted for many days. (Daily Al-Fazl Jubilee No. 3 December 2008 page 92)

Respected Ghulam Mustafa Mansoor Sahib writes, "In the beginning of January 2004, the Secretary of Nawan Kot District Sheikhupura, went to Rabwah to deposit the donation and the program was to return the same day. But when even the next day he did not return, the friends were contacted .They said that they returned on the same day. In Faisalabad I went to my relatives and they set forth from Faisalabad. After *Asr* the people came to me and narrated the whole story .After *Maghrib* all Routes, Faisal Abad, Lathianwala, Shahkot, Sheikhu pura, Lahore, all the hospitals and police stations were searched but could not get any clue. All the family members started weeping. I humbly said that there is still a support left. A fax was sent to the Loved Master. Exactly after two hours at ten o clock at night the outside door opened and the Secretary Sahib entered in a bad shape. He said, "I took the train to Sialkot. At the insistence of a child I ate a piece of sweet and when I came to my senses at three o clock I found myself in the bed in Mayo Hospital at Lahore". The people told that they had brought him there in an unconscious condition. His body was senseless. After two hours of treatment there was some movement in his body. The doctors were thanked and he reached home without fare. From this incident it can be guessed that God Almighty put the angels to work even before the prayer." (Daily Al-Fazl Khilafat Jubilee No.3 December 2008 page 91-92)

In our life we have seen uncountable incidents of Khalifatul Masih V's[aba] Aaceptance of Prayer. Out of them there is one incident of which all the Ahmadis are the witness. On the occasion of the Annual Congregation 2009 UK when the Beloved Master delivered the Friday Sermon, it was raining. He said in the Sermon to pray, May God stop the rain. After Friday Prayer God stopped the rain. As soon as the Beloved Master came out we saw the rain had completely stopped and the weather was pleasant. We all are the witness of this incident. The acceptance of prayer which is the sign of God's favorites, with its full manifestation, we have seen in these noble elders and we are still seeing more. From all of them The *Khalifa* of the time is the first one whose supplications God Almighty accepts, and who is the representative of God. He has a direct relation with God Almighty. How lucky we are that we are part of this group. Hadhrat Khalifatul Masih II[ra] said about the blessings of *Khilafat,* "There is a person for you who shares your pain, has love for you, considers your distress his own, understands your trouble as his own and prays for you before God." (Barkat-e-Khilafat, Anwarul Alum, Vol. 2 Page 158)

No doubt we have observed the apparent view of these blessings and we are fortunate that all the time prayers are being made for us and our pains are relieved

Our Obligation to Pray For Our Imam

May God also give us the ability to pray for the *Khalifa* of the time and this shade of blessings may always be over our heads. On account of this result we should always be more thankful to Him and continue thanking Him.

****

ACHIEVING PEACE OF MIND BY ADOPTING FORGIVENES

Aamna Bhatti

How many times in our lives do we come across situations where someone's words or actions cause us emotional pain, and then afterwards we spend days and days obsessing over the incident. We spend time plotting our revenge, thinking of things to say the next time we see that person, and torture ourselves over these trivial matters. However, once we are done dealing with one such person, then another person comes along and does the same. The truth is there will always be people in this world who will be inclined to this evil habit of causing injury and pain to others. Only Allah knows best their reasons for such behavior. However, if we waste our time worrying about their ignorant behavior; holding grudges, malice, and ill will towards them; we are doing ourselves a very big disservice. Our spirituality and peace of mind suffers as a result. That is why it is very important for us to know the right way to respond to situations like these as prescribed by Islam, so that we can be at peace with ourselves and liberate ourselves from any mental anguish that we feel from holding grudges and resentment for others. As a result our spiritual as well as mental health improves. We come closer to Allah and come under his protection, and He grants us a sense of serenity and bliss that no harsh act or disrespect can disrupt.

Our beautiful religion, Islam, prescribes a wonderful remedy for this dilemma. It is forgiveness. There are several instances in Holy Qur'an where the importance and wisdom of forgiveness has been expounded upon.

The Holy Qur'an says: "And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers." (42:41)

In this verse Allah advises us that in extreme cases where someone has committed a very serious crime and pardoning them is not going to rectify the situation, then they should be punished. However, in smaller trivial matters where the offense is not a serious crime then you should forgive, and if forgiveness brings about a change and reformation in the person, then Allah rewards you for that. Sometimes goodness can be contagious. And the above mentioned verse validates that idea. If you take the high road and do not stoop to the level of the person who hurts you, then your goodness might rub off on them, and it might influence them to be remorseful for their behavior and that could lead to their reformation.

The Holy Qur'an also says: "And He who is patient and forgives, that surely is a matter of high resolve." (42:44)

The Holy Qur'an further states: "Those who spend in prosperity and adversity, and those who suppress anger, and pardon men, and Allah loves those who do good." (3:135)

Another gem that we find in the Holy Qur'an on the topic of forgiveness is: "A kind word and forgiveness is better than *Sadaqah* (charity) followed by injury." (2:264)

It is evident from the above verses that Allah surely prefers and rewards those who practice patience, forbearance and forgiveness. That is the matter of high resolve in the sight of Allah.

Now let's look at the life and words of our beloved Holy Prophet Muhammad[saw], the perfect exemplar who was the living embodiment of every word of the Holy Qur'an.

The Holy Prophet Muhammad[saw] says: "The height of excellence is that you should strengthen the ties of relationship with the one who severs them and be generous to the one who is miserly to you and be forgiving to the one who abuses you." (Musnad Ahmad)

At another place he says: "The strong person is not he who defeats others in wrestling. The strong person is he who has full control over himself during his anger." (Bukhari-Kitabul Adab)

What a beautiful way to put it. Some of us think that if we don't respond immediately with might and anger to someone's insult then we might appear weak. However, in the above *Hadith* it is made very clear that the true expression of strength doesn't lie in giving in to your anger and making a fool of yourself, but it lies in controlling that anger and exhibiting patience. Anybody can yell and scream with anger, where's the class and maturity in that. But remaining patient in the face of hostility makes you appear to be a person of very high resolve and in communion with Allah, and that earns you respect.

The Holy Prophet Muhammad[saw] further admonishes: "Save yourselves from thinking ill of others for this is the greatest falsehood, and do not be inquisitive or apply epithets to each other out of contempt nor be envious of each other and do not entertain ill feelings towards each other; let each of you regard himself as the servant of God and treat others as his brothers as God has commanded." (Muslim Kitab-al-Birr wa'l Sila)

Now, let's look at some of the events from the life of Holy Prophet Muhammad[saw], where he actually practiced what he preached. During the thirteen-year period of extreme persecution in Mecca in the beginning of his prophethood, he suffered all kinds of insults and injuries, emotional and physical, but never once wished to avenge those with hate and malice. His journey to the town of *Tai'f* is etched in our minds that displays the Prophet's tremendous propensity for patience and forgiveness. When the Holy Prophet [saw] preached the message of One God to the people of *Ta'if,* a storm of anger and abuse ensued, the mischievous of the town chased him out of the town while pelting him with stones and hurling insults at him. The Prophet finally found refuge miles outside of *Ta'if,* injured and bleeding profusely. An angel appeared to him asking if the Prophet so wished the angel is willing to destroy his persecutors. The Prophet responded, "No, I hope that of these very tormentors would be born those who would worship the One True God." (Bukhari, Kitab Bad' al-Khalq).

Any ordinary person would jump at the opportunity of avenging an insult made at him, but look at our beloved Holy Prophet Muhammad[saw], he forgave and protected those who insulted him.

During this very event, Holy Prophet Muhammad[saw] said a prayer which is recorded in the books of traditions:

"Allah, I submit my complaint to Thee. I am weak, and without means. My People look down upon me. Thou are Lord of the weak and the poor and Thou are my Lord. To whom will thou abandon me - to strangers who push me about or to the enemy who oppresses me in my own town? If Thou are not angered at me, I care not for my enemy. Thy mercy be with me. I seek refuge in the light of Thy face. It is Thou Who can drive away darkness from the world and give peace to all, here and hereafter. Let not Thy anger and Thy wrath descend on me. Thou are never angry except when Thou are pleased soon after. And there is no power and no refuge except with Thee." (Hisham and Tabari)

This blessed prayer teaches us some incredible lessons. First and foremost, we learn that when feeling hurt and dejected, the best remedy is to present our anguish, sorrow and tears at the threshold of Allah the Almighty and to beg him for mercy and help against our tormentors. He alone has the ultimate power and control over every thing that exists, He alone can grant us peace and healing after an injury, and He alone can protect us from our persecutors; no other earthly recourse will work. This prayer teaches us to have firm and unshakable trust in Allah and leave the matters in his hand, and Allah in return grants us a state of sublime peace and tranquility.

Now let's look at the life and message of another holy figure that we love and revere immensely, the Promised Messiah[as].

The Promised Messiah[as] warns us against the ill effects of holding grudges, resentment and ill will towards others in these powerful words of his: "I tell you truly that the habit of thinking ill of others is a great affliction which destroys a person's faith, flings him far away from truth and converts his friends into enemies. In order to acquire the qualities of the righteous it is necessary that a person should altogether shun the habit of thinking ill of others, and should he happen to fall into that attitude concerning someone else he should seek forgiveness repeatedly and should supplicate to God Almighty that he may be safeguarded against such sinfulness and the consequences that flow from it. This habit should not be

underrated. It is a dangerous disease which destroys a person very quickly. In short, thinking ill of another ruins a person. It is written that when those who are condemned to hell are brought face to face with it. God Almighty will say to them: You had become guilty of thinking ill of God." (Malfoozat, Vol. I, p. 356)

Here the Promised Messiah[as] has warned us against one fatal symptom of thinking ill of others. That is, thinking ill of others leads to thinking ill of Allah the Almighty. What can be more frightening than this? When we constantly think about people who have hurt us and wronged us, we continue to ask, why did Allah let this happen to us, and that is what develops a detachment between Allah and us, which can lead us to be discontent with Allah and lose belief in him. Thus we embark on a journey of our ruin. Those who run away from Allah are never prosperous and truly happy and peaceful in life.

The Promised Messiah[as] further writes, promoting compassion and condemning rancor and malice for others: "God has sent me as the Promised Messiah and has clothed me with the garment of the Messiah, son of Mary. I therefore admonish you: Refrain from evil and be truly compassionate towards mankind. Cleanse your hearts of malice and spite, for you will become like angels through this habit...Polluted is the path riddled with the thorns of a rancor based on selfish desires. O those who are with me, do not become like such people. Think about what it is we seek to attain through religion. Is it to constantly oppress others? No, religion exists so that we may obtain the life that lies in God. Such a life has not been, and will never be, attained unless Divine attributes come to abide in you. Be compassionate towards all for the sake of God so that you may be shown mercy in the heavens. Come, and I will teach you a way that will cause your light to prevail over all other lights. Abandon all lowly spite and jealousy, be compassionate for mankind, and lose yourselves in God. Being with God, achieve the highest levels of purification. This is the path on which miracles are bestowed, prayers are accepted, and angels descend to one's aid. But it is not a single day's work. Advance and continue advancing." (British Government and Jihad, Page 16)

In the above passage the Promised Messiah[as] has emphasized the importance of having Divine attributes abide in us in order to attain the true object of our life which is to become one with Allah. One of Allah's attributes is *Al-Ghaffoor* (the Most Forgiving). Thus, as Allah the Almighty forgives, it doesn't behoove us to not forgive our fellow men and hold on to grudges and rancor.

The Promised Messiah[as] also exhibited extreme benevolence, fortitude and forgiveness in dealing with his abusers and persecutors.

Hadhrat Khalifatul Masih V[aba] narrated a very delightful incident from the life of the Promised Messiah[as] in his Friday sermon on November 26th, 2010. Hazoor narrated that one of the opponents of Promised Messiah[as] used to hire people whose job was to stand outside the house of the Promised Messiah[as] and spew the worst of profanity and vulgarity at him all night long. One morning, the Promised Messiah[as] instructed a family member to give the poor man, who stood awake all night long abusing the Promised Messiah[as], something to eat and drink because he must be hungry and exhausted.

Can we imagine being this patient and forgiving to someone who stood outside our doorstep abusing us? Can we imagine showing extreme humility, trust in Allah and forgiveness if people pelted us with stones and hurled insults at us while chasing us down the streets of our town? These insults trespass all boundaries of civility, decorum and courtesy. Yet upon bearing these insults and injuries, these holy men of Allah, the Holy Prophet[saw] and the Promised Messiah[as], showed extreme patience and forbearance, and forgave and prayed for their abusers.

May Allah give us the ability to follow the examples of these great men and help us achieve the tranquility, serenity, and inner-peace that they had which helped them to forgive the worst of the worst offenses and insults made at them. *Ameen*

****

HELP HUMANITY FIRST WITH MONETARY DONATIONS

****

THE BEARD IN ISLAM

Naveed Malik, Washington, DC

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْلَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

Say [to the people, O' Muhammad], 'if you love Allah then follow me; *then* Allah will love you and forgive you your faults.' And Allah is Most Forgiving, Merciful. 3:32)

Allah Ta'la teaches us that if we wish for Him to love us and forgive us, that we should follow the *Sunnah*, or practice, of the Holy Prophet Muhammad[saw], who *Allah Ta'ala* called *uswatun hasana*, the Excellent Exemplar. This and other *ayaat* (meaning Qur'anic verses) establish the *Sunnah* as the second source of Islamic law after the Holy Qur'an itself. Thus, if the Holy Prophet Muhammad[saw] instructed us to do something, we should do it in the manner he did and/or said so.

Sunnah and Hadith on the Beard

The Holy Prophet Muhammad[saw] is reported to have had a long, thick beard, which he kept neat and trimmed after about a fist-length from the chin. Concerning the beard, the Holy Prophet[saw] directed:

قَصُّ الشَّارِبِ وَاِعْفَاءُ اللِّحْيَةِ

Cutting close the hair on the lips, and letting the beard grow. (Muslim)

خَالِفُوْا لْمُشْرِكِيْنَ ، اِحْفُوْا الشَّوَارِبَ وَ اَوْفُوْا الَّحَىَ

"Be different from those who associate partners with Allah: Trim your mustaches and save your beards" (Bukhari, Muslim).

اِنَّ اللّٰهَ لاَ يَنْظُرُ اِلٰى اَجْسَامِكُمْ وَلاَ اِلٰى صُوَرِكُمْ وَلٰكِنْ يَّنْظُرُ اِلٰى قُلُوْبِكُمْ وَ اَعْمَالِكُمْ

"Indeed Allah does not look at your bodies or at your appearance, but looks at your hearts and deeds" (Muslim).

Function of the Beard

The Muslim's beard is meant to deemphasize physical beauty, as the *hijab* does for women. *Allah Ta'ala* says in the Holy Qur'an:

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلاَ دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ

Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him. (22:38).

For a man who believes that he is more attractive without a beard, the above quoted *ayah* and the *Hadith* that follows teach Muslims that how good or bad we think we look, based on whatever point of reference (be it Islamic or un-Islamic) does not matter – it is his *righteousness* that matters. So if one cares about earning the pleasure of *Allah Ta'ala* – and not just that of his peers, be they non-Muslim friends, co-workers, or even wives – they should grow a beard, because even if he feels that it makes him look less attractive, it does not matter to *Allah Ta'ala.* Accordingly the Holy Prophet[saw] said:

The beard also accentuates the difference between men and women. The Prophet[saw], perhaps foreshadowing the social ills that are so prevalent in Western society today, cursed effeminate men and masculine women alike (Bukhari, Tirmidhi).

Length of the Beard

The beard of the Prophet[saw] has been reported to be the length of a fistful or slightly longer. The Promised Messiah[as] clearly adhered to this *Sunnah,* as per all the historical photographs of his holy personage. The Promised Messiah[as] stated, "The way of the beard that the Prophets and their followers have established is very preferable. For example, if it is too long then keep a fistful and cut the rest" (Fatawa Masih Mau'ood[as], p. 226, translated by the author).

The practice of some brothers is to keep any type of facial hair to meet this requirement of Islam – be it a goatee or a full faced beard but shorter than a fistful (my own practice is the latter). While I find no evidence suggesting that this was acceptable to the Holy Prophet[saw], it is certainly regarded as better than keeping a mustache without a beard,

or no facial hair whatsoever – the former is what the Holy Prophet[saw] specifically censured and the latter was revolting to the Promised Messiah[as], as we shall read. Additionally, Hadhrat *Ameerul Momineen*[aba] has advised against wearing "lesser beards" for the purpose of fashion (e.g., soul patches, thin line beards, patterns in facial hair, etc.). It may be easier for those without facial hair to take small steps, by starting off with a goatee, and then moving to a full face beard, and then to a full length (*Sunnah*) beard, *Insha Allah*.

It is worth reiterating that there is absolutely no merit to the position that beards are not (or no longer) necessary in Islam. It is akin to suggesting that women no longer need to practice *Hijab*, or that Muslims need not cut their hair or fingernails or trim their pubic hair and so on. Such an understanding of the faith is, at best, incomplete.

Concerns about a Full Beard

Some brothers may worry that by wearing a beard they will be considered "extremists" by Americans, or even "*mullahs*" by fellow Muslims. Others might be concerned about negative impressions (and performance reviews) from colleagues at school or work, fearing that they will never "get ahead" if perceived as a religious Muslim. Others yet might actually *want* to wear a beard but the women in their lives (be they mothers or wives) prefer their own notion of physical attraction to the command of the Holy Prophet[saw]. Some I spoke with actually think that Ahmadi Muslims are not supposed to have full length beards in order to distinguish themselves from *mullahs*. It is unfortunate indeed that they associate a full beard with *mullahs*, and not with the Master Prophet Muhammad Mustafa[saw].

While the guidance of the prophets noted above is sufficient to address these concerns, in my personal experience and that of other bearded *Khuddam* with whom I spoke, these concerns are unfounded. I have worn a full face beard of short length for the past eight years. Since then, I interviewed for a job at a corporate office of a bank (where facial hair is generally frowned upon) and got the job, which I held for two years, receiving an early promotion; gained admission to graduate study; was hired by the U.S. Government; and got married – all by the Grace of *Allah Ta'ala*. At no point did my beard "get in the way."

When we look at the examples of Hadhrat Chaudhry Zafrulla Khan[ra] and Professor Dr. Abdul Salam, we see that wearing beards did not keep them from reaching the pinnacles of their professions. And let us suppose for a moment that offering Islamic prayers would lead to persecution; wouldn't we happily accept that persecution in the way of Allah, rather than stop praying? So should be the mindset with the beard: Come what may, we are obeying Allah's Prophet[saw] and are ready to face opposition and trials patiently, *Insha Allah*.

The Promised Messiah[as] on the Beard

The Promised Messiah[as] explained that the beard is a part of the faith, but that faith does not lie in the beard. Once, a companion complained that something should be done about weaker members who did not wear beards, to which the Promised Messiah[as] replied, "You are worried about their beards but I am worried about their faith." These statements help us understand that observant Muslims must wear a beard, but that the mere presence of a beard does not make one a believer. Nevertheless, these statements do not mean that the Promised Messiah[as] did not consider the beard important; as quoted above, he said the way of the prophets is preferable.

Commenting on the notion of a clean shaven face's attractiveness, the Promised Messiah[as] said:

"This is the thought of a person's heart that some Englishmen have their beard and moustache all shaved off and they consider this attractiveness, but we are so disgusted by this that if such a one is in front of us, I no longer feel like eating" (Malfoozat, Vol. 4, pp388-389, translated by the author).

It should be humbling for any clean-shaven Ahmadi Muslim to think that were he so fortunate as to be alive in the time of the Promised Messiah[as] and presented himself to Hadhoor[as] with a clean shaven face that Hadhrat *Aqdas*[as] would be so appalled by his appearance that he would lose his appetite. May *Allah Ta'ala* save us from this!

Nizam-e-Jama'at on the Beard

In addition to the practice of the Holy Prophet[saw] and Promised Messiah[as] and their clear statements concerning the beard, *Nizam-e-*

Jama'at, or the Community's administrative organization, also pays special emphasis on the beard. Constitutionally speaking, only bearded Ahmadi Muslims should be elected to certain offices, and exceptions for those without a beard are meant to be approved by either the *Markaz* (Center) or Khalifatul Masih[aba] himself, depending upon the office. These offices range from local to national levels; for example, all officeholders of *Majlis Khuddamul Ahmadiyya* should wear a beard (from local to national), as well as National *Jama'at Majlis-e-Shura* members.

Aside from the *Nizam*, Khalifatul Masih[aba] has ruled on various occasions that only bearded Ahmadis may take the podium at *Jalsa Salana*, and has encouraged *Jami'a* students, who have the ability to, to grow a beard, not for fashion, but to follow the *Sunnah*. There are many other examples but these should suffice.

Conclusion

Such rules do not suggest that wearing a beard alone makes one religious or worthy of *Jama'at* office; rather, the message these rules convey is that those who understand the opening Qur'anic verse of this article, and indeed the religion of Islam, will adhere to the practice and instruction of the Holy Prophet[saw] and wear a beard. Thus, a Muslim who wears a beard does so, one hopes, out of love for *Allah Ta'ala* and His Prophet[saw]. And that is precisely the type of person – one who loves *Allah Ta'ala* and His *Rasul*[saw] and follows their commandments – whom we wish to lead us, whether in prayer, as an office-bearer, a *shura* delegate or *Jalsa* speaker.

In the end, wearing a *Sunnah* beard is not about holding office or about mere appearances, but about *Taqwa* and love for *Allah Ta'ala* and His *Rasul*[saw]. In fact, Khalifatul Masih II[ra] recalled an incident in which someone raised the objection that some Ahmadis shaved their beards. The Promised Messiah[as] said, "Once they acquire perfect love, they will automatically start maintaining a beard, because I have one; there would, then, be no need of any advice or directive." If we love *Allah Ta'ala*, we will do our best to follow the *Sunnah* of the Holy Prophet Muhammad[saw], and his clear command, and wear a proper Islamic beard. At the very least, let us take small steps towards doing so, *Insha Allah*. May *Allah Ta'ala* enable us all to practice this noble *Sunnah*, for the right reasons. *Ameen*.

Sources

"Constitution of Majlis Khuddamul Ahmadiyya," Article 54 under "Conditions and Procedures of Electing Office Bearers"

Fatawa Masih Mau'ud (Urdu, 1935)

"Constitution of the Ahmadiyya Muslim Community," Articles on Qualities of Majlis-e-Shura Delegates

Jami' Tirmidhi (Arabic)

Malfoozat, Volume 4 (Urdu, 10 -Volume Set)

Sahih Bukhari (Arabic)

Sahih Muslim (Arabic)

The Beard and Other Traits of Fitrah, Muhammad Al-Jibaly (Al-Kitaab & as-Sunnah Publishing, 2005)

Khilafat-e-Rashida, Mirza Bashir-ud-Din Mahmud Ahmad (1939)

HADITH

Once, Hadhrat 'Asma' bint Yazid Ansari[ra] came to see the Holy Prophet[saw] as a representative from the conference of women and said: "O Messenger[saw] of Allah! May my father and mother be sacrificed for you. I come to you on behalf of the women. Allah the Most Honored and Glorious has raised you as a Prophet for all men and women. We, the whole lot of women have become prisoners in the boundaries of your houses, and look after your children, while you the whole lot of men are given priority over us in matters of participation in Friday Prayers, congregations/gatherings, presence in funeral Prayers, performance of *Hajj*, one after the other, and the greatest of all, fighting in the way of Allah the Most Honored and Glorious. When, anyone of you goes for *Hajj* or *'Umrah* or fighting, we protect your children and property, spin cotton and knit clothes for you. Also supervise and educate your children. Would we have a share in the blessings in the reward of these (actions). The Holy Prophet[saw] turned his face completely to his Companions[ra] and asked them: 'Have you ever heard a question presented better than that by this woman?' The Companions[ra] replied: 'O Messenger[saw] of Allah! We could never imagine that a woman could represent her case in such an excellent way.' Then the Holy Prophet[saw] turned to her[ra] and said: 'O Lady! Understand carefully and tell this to the women who are behind you. A woman's management of her husband's household in an excellent manner equals her in reward with all (you have) mentioned.' "

(Usudul Ghabah fi ma'rfatussahabah, p 399/5 al-isti'ab fi ma'rfatil ashab, p 726/2)

A TALK ON AHMADIYYAT

Syed Sajid Ahmad

A weekly Religion and Science Lunch Seminar (RSLS) is held at the Dakota State University. It is held every Tuesday at lunch time during the fall and spring semesters when the school is in session. It is attended by university professors, area priests and scholars and students. Attendance in these seminars hovers in dozens depending on the attraction of the topic. Usually I suggest some topics to the organizers at the beginning of the semester and the organizers return with scheduling discussions. But this year I did not get a response to my proposed topics. I did not want to push too much either so I just waited. Unexpectedly, on March 18 I received an email from one of the organizers that this year marks the tenth anniversary of 9/11 so whether I will be interested in speaking about it in the 9/13 session. I immediately wrote back that yes and that I will try to get an eminent speaker for the day and if not then I will be available myself. This was a very good news.

The next RSLS was on March 22. That day I also had to deliver DVDs to the city office for broadcast on the city's local cable channel. To save time, I thought, I will attend part of the seminar to get an idea of the subject matter. I went to the city office. I delivered the new DVDs and picked up the ones already played. There were two workers in the office busy on their computers. I had the peace flyers with me. I asked them if it was ok to give flyers to them. They nodded in the affirmative and I passed on to them the flyers and left for the university. By the time I arrived at the university, I was already about 15 minutes into the seminar. I entered the room and saw a couple of empty seats in the back. I took the farthest so if additional persons show up they can take seats comfortably. I noticed that the seminar had not started yet. From their conversation I gathered that they wanted to play a DVD but the player was not working. The presenter was looking for solutions but none was proving helpful. Davis Cope, the moderator, asked the audience if there was any controversy which could be discussed. I stood up and said that I had some flyers and if it was ok to distribute them. With permission, I started distributing the peace flyers from my right. While I was distributing the flyers, someone said that I should tell them about my sect.

There was a U-shaped arrangement of chairs in the room around tables and there were some chairs outside the U, mostly below it where I was seated. Attendees use the tables in front of them for their lunch and to take notes. I was seated below the right bottom and had started from the end of the U and came to the beginning of the U by the time I had given a flyer to everyone. I started answering the questions. As questions persisted, I was asked to come to the center of the U and address the audience. I moved to face the audience. I cannot remember all the things I was asked and all the things I conveyed but here are a few which I can recall.

I explained that my sect has to do with the second coming. Though the Jewish people are still waiting for the first coming of the Messiah, Christians believe in the first Messiah and now are waiting for his second coming. Muslims too believe in the first coming and are waiting for the second coming. Muslims think that Jesus will be accompanied by Imam Mahdi. He will break the cross and kill the swine. Hindus wait for the second coming of Krishna. Shiites are waiting for the hidden imam to emerge from cave. If there is only one God then there should be only one person coming as a guide not so many as that may only result in chaos and greater conflict.

There is a need for a Messiah in this age due the exactly the same reasons which heralded the coming of the first Messiah. Believers were in need of guidance due to a myriad of differences among themselves, degradation of spirituality and morality, and oppression by foreign occupants. The first Messiah did not fight the Romans as the "believers" of the time expected him to rather focused on their religious, spiritual and moral advancement through word and not sword and so did the second Messiah not fight the British and focused on the religious, spiritual and moral reformation with word

and pen and not with militancy and sword.

On January first this year news ran in the media about a lady announcing the date of the second coming and a date for the annihilation of the world. One of the dates has already passed without anyone descending from above. These kind of predictions lighten the importance of the second coming. Rapture in the Bible to accompany the second coming means that the people who will believe in the Messiah will be "lifted" to heaven in a spiritual and moral sense and not in a physical sense and that the ones who will not believe in him will continue to cling to a "hell" of immorality and will lack spirituality and not pay attention to the guidance sent from heaven.

I explained that the Old Testament in Isaiah fixes the time of the second coming as 1260 years after "that prophet" and Muhammad also has been reported to have said that Jesus will come 1260 years after him as Muhammad[saw] was "that Prophet" prophesied by Moses. That makes the late 1800s the time for the second coming. During that period, people in France spent nights under clear skies looking towards the stars for someone to descend. That was the time that Joseph Smith of Mormons claimed that he had come to pave the way to welcome the second coming. That was the time that Jehovah's Witnesses and Seventh Day Adventist and other groups came into existence in connection with the second coming.

No one can live 2000 years out in the space. Jesus himself clarified that the second coming means only a coming of a similar person and not the same person when he identified John as Elijah. Elijah, presumed to have been lifted into the heaven was expected to descend physically to herald the first coming. That is what we believe that the second coming has happened in the person of Ahmad. His picture is in the flyer. He passed away in 1908. He wrote about 90 books and debated religion with people following diverse ideologies. He was a person like Jesus. The followers of Jesus were persecuted for three hundred years but Ahmad prophesied that his followers will not have to wait that long and so we see that the Ahmadiyya Muslim Community has spread to more than 180 countries and even in the US by now has more than seventy active branches. His mission continues to progress and expand through a Caliphate similar to the first four Caliphs after Muhammad except for political power. All Caliphs have not been from his family.

Many Muslims are confused about loyalty to a non-Muslim government as its citizens. The Ahmadiyya Muslim Community understands from the Holy Qur'an that a Muslim is required to exhibit fidelity to one's country of citizenship.

Islamic principles are based on the Qur'an, practice of Muhammad[saw] (*Sunnah*) and his sayings (*Hadith*). A part of Muslims give precedence to the *Sunnah* among the three and others to *Hadith* but the Ahmadi Muslims consider the Qur'an the basic source of Islamic teachings and take *Sunnah* and *Hadith* in supporting role.

Islam is called the religion of nature. It appeals to reason. It supports its directives by arguments and reasoning. For example, it forbids drinking by saying that there is more harm in it than its benefit. A questioner at this point expressed verbal appreciation of this point. Islam says that punishment or forgiveness should be based on the consideration of which course will result in the reformation of the defaulter and the society. Another example for use of reason and wisdom is the permission of blood money in the case of a murder.

Islam fulfills the prophecies of the Bible. "That Prophet" had to appear before the second coming who was to appear on the mountains of Paran with 10,000 of his followers, and was to be an Ishmaelite and was to bring a fiery law in his right hand. All this is written in the Bible and has very clearly been fulfilled in the person of Muhammad[saw]. There is no second coming without the acceptance of Muhammad[saw] as "that Prophet."

No real image of Muhammad[saw] or Jesus exists. If there are any, they are imaginary. Some Muslims do believe that it is forbidden to take a picture. The difference in a picture and an imaginary depiction needs to be understood in this regard.

With respect to the question of caricatures, the first amendment does not mean that a person should leave the requirements of decency and respect for others aside. In the UK parliament and in the US congress unworthy language and display are not appreciated. US laws also favor decency and penalize indecency then how come it should be ok to ridicule

respected and honored people by taking refuge in the first amendment?

The blasphemy law in Indo-Pak was initiated by the British to stop mischief mongers for causing disturbance in the society by inflaming the sectarian feelings of the masses. Its main purpose was to make writers and speakers more responsible for their words and it was not meant to prosecute an ordinary man on the street. It is the wrong interpretation of a certain misunderstood verse of the Qur'an that Islam imposes the death penalty for blasphemy.

The seminar ended at 1 PM as scheduled. I had about 40 minutes to answer questions. After the closure of the seminar, a priest explained to me his belief in the role of Grace of God in man's salvation. I said to him that it also is the Grace of God that He fulfilled the prophecies of the Bible and sent the prophet from the Ishmaelites who He had promised with a fiery law in His right hand who appeared over the mountains of Paran. We should accept this Grace of His too as we accept His other Graces.

My soul was covered with an overwhelming joy as I left that room as to how Allah had made come about what I had desired. I had desired to speak at the seminar. The organizers could not accommodate me due to many demands on their few seminars. Allah, out of His Grace, provided an opportunity for me to explain what the attendees wanted to know about Islam and the Messiah[as] of Muhammad[saw].

63rd Jalsa Salana USA July 1st, 2nd, and 3rd 2011

Registration Information

63rd Jalsa Salana, USA will be held on July 1st, 2nd and 3rd of 2011 at the Pennsylvania Farm Show Complex and Expo Center, Harrisburg, PA *Insha Allah*.

Please read the following registration instructions for the *Jalsa Salana*.

All participants must register online using the registration website:

http://member.ahmadiyya.us

Only USA members can register with the login information provided.

Please do not create New Accounts! If you don't know your Member Code, please contact *Tajneed* or call your local *Jama'at* President.

All non-member (Ahmadi and Non-Ahmadi) guests can be registered at the website.

If you have your Member ID card from previous years, please bring it to the *Jalsa Gah*. You can use your Member ID card as your *Jalsa* registration card and you will not have to stand in the registration line at the *Jalsa Gah*.

Please let us know if you require assistance with accommodation and transportation at the registration website.

For your questions, please contact the *Jalsa* registration team at:

jalsausa@jalsasalana.org.

BAITUL HAFEEZ MASJID, ST. LOUIS, MISSOURI

Tanvirul-Nisa Ahmad

Alhumdulillah! The St. Louis *Jama'at* rejoiced on Friday, April 8, 2011 when the domes were placed on the *Baitul Hafeez Masjid* and minaret marking its final completion. The construction of the mosque began in March 2007 and was completed, except for the installation of the domes, in August 2008. Hadhrat Khalifatul Masih V^{aba} named the mosque the *Baitul Hafeez Masjid*. Respected *Ameer Sahib*, Dr. Ahsanullah Zafar inaugurated the mosque with his visit on August 17, 2008. However, due to a lack of funds and other unexpected problems with the manufacturing and delivery, the domes could not be installed until now.

The mosque is located at 4529 Emerson Ave in North St. Louis, on the North side of Interstate Hwy 70. With the new illuminated dome and minaret, it is highly visible from the highway. The mosque is an architecturally beautiful building constructed of steel and cement with all the modern facilities. The 5500 square foot mosque can accommodate over 200 worshippers.

It is Allah *Subhana Ta'ala's* special Grace and Mercy that He bestowed such a beautiful *masjid* on the St. Louis *Jama'at*. All the members are grateful to the *Markaz*, especially Respected *Ameer Sahib*, for their support and for providing the majority of the funds to make it a reality. Nasir Malik Sahib, of the Houston *Jama'at* acted as the volunteer general contractor, travelling to St. Louis almost weekly to supervise the mosque construction. May Allah reward him for his efforts to construct this house of Allah.

The St. Louis *Jama'at* is one of the oldest in the USA. There were Ahmadi converts in St. Louis during the era of Dr. Mufti Muhammad Sadiq^{ra} in the 1920s, but the St. Louis *Jama'at* was not formally established as a chapter until 1947-1948. The early meetings were held in a rented storefront. *Jumu'ah* Prayer was often held in the living room of Pioneer Brother Abdullah Ali, now deceased.

Later in the 1960s a room was rented in the Sheraton Jefferson Hotel on 12th street in downtown St. Louis for Sunday meetings. Brother Munir Ahmad became the *Jama'at* President and he would serve in this capacity for more than 40 years. In the mid 1970's a small house was purchased on 4401 Oakwood in the humble neighborhood of Pine Lawn. The building was named the Sadiq Mosque, and the St. Louis members worshipped there for more than 35 years. The men prayed in the basement and the women used the upstairs living room. Hadhrat Khalifatul Masih IV^{rh} visited the Sadiq Mosque and lead Prayers and held *mulaqats* there with members in October 1987. (See photo by Ashraf Chughtai Sahib in this issue).

Today, the *Baitul Hafeez Masjid* is the fulfillment of the dreams of the pioneers and all the subsequent members of the St. Louis *Jama'at,* both converts and born Ahmadis, African Americans and Pakistanis, whose greatest desire was to build a "proper mosque that looks like a mosque" from the ground up. May Allah be praised.

****

Status of Women in Islam

Dr. Lutf U Rehman. Nashville, TN

The place of women in the religion of Islam has been the subject of much debate in recent years. There is a common perception in the West that Islam considers women less than men and restricts their freedoms and role in the society. A constant stream of images of women being mistreated from the Islamic countries has helped to reinforce this perception. Muslims living in the West try to counter this fallacy but their lack of knowledge in this area adds to this problem. In recent years, the opponents have become much more sophisticated. Now they come with the verses of the Holy Qur'an and use them to prove their point. Ignorance on the part of an ordinary Muslim could be forgiven, but scholars of the religion also seem to be completely oblivious to this problem. They still provide lengthy and convoluted explanations of these verses. These explanations are rooted in centuries old ideas and are unacceptable to any reasonable person regardless of their Faith. In the age of the 30 second sound bite media, Muslims are losing this struggle of ideas. One of the commonly used verses is from *Sura Al-Nisa* (chapter 4), verse 35.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا

Here are seven most commonly used translations of this verse,

- **Men are superior** to women on account of the qualities with which God has gifted the one above the other, and on account of the outlay they make from their substance for them. Virtuous women are **obedient**, careful, during the husband's absence, because God has of them been careful. But chide those for whose refractoriness you have cause to fear; remove them into beds apart, and **scourge them**: but if they are **obedient to you**, then seek not occasion against them: verily, God is High, Great! (*Rodwell*)

- Men have **authority** over women because God has made the one **superior** to the other, and because they spend their wealth to maintain them. Good women are **obedient**. They guard their unseen parts because God has guarded them. As for those from whom you fear **disobedience**, admonish them and send them to beds apart and **beat them**. Then if they **obey you**, take no further action against them. Surely God is high, supreme. (*Dawood*)

- Men are **in charge** of women, because Allah has made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the **obedient**, guarding in secret that which Allah has guarded. As for those from whom you **fear rebellion**, admonish them and banish them to beds apart, and **scourge them**. Then if they **obey you**, seek not a way against them. Lo! Allah is ever High Exalted, Great. (*Pickthall*)

- Men are the **managers** of the affairs of women for that God has preferred in bounty one of them over another, and for that they have expended of their property. Righteous women are therefore **obedient**, guarding the secret for God's guarding. And those you fear may be rebellious admonish; banish them to their couches, and **beat them**. If they then **obey you**, look not for any way against them; God is All high, All great. (*Arberry*)

- Men are the **maintainers of women** because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore **obedient**, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in

their sleeping places and **beat them**; then if they **obey you**, do not seek a way against them; surely Allah is High, Great. (*Shakir*)

✪ Men are the **protectors** and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are **devoutly obedient**, and guard in (the husband's) absence what Allah would have them guard. As to those women on whom part you fear **disloyalty** and ill conduct, admonish them (first), (next), refuse to share their beds, (and last) **beat them** (lightly); but if they return to **obedience**, seek not against them means (of annoyance) for Allah is Most High, Great (above you all). (*Yusuf Ali*)

✪ "Men are **guardian** over women because Allah has made some of them excel others, and because men spend on them of their wealth. So virtuous women are **obedient** and guard the **secrets of their husbands** with Allah's protection. And as for those on whose part you fear **disobedience**, admonish them and keep away from them in their beds and **chastise** them. Then if they **obey you**, seek not a way against them. Surely, Allah is High and Great." (*Sher Ali*)

The verse describes the relationship between a man and a woman within marriage. The common translation of this verse highlights man as the superior of the two. Use of words such as obedience for women and guardian for men, and clear direction and permission for men to discipline their wives when they "suspect disobedience" from them by use of any means including physical beating is enough for an ordinary person particularly a woman to fear the teachings of Islam. The words 'chastise them' or "scourge them" mean physical punishment. This is how it has been explained in almost every translation and every commentary of the Holy Qur'an. Those commentators who realized the negative impact of this explanation have tried very hard to soften the blow by describing various rules applicable to this beating. Although they are trying to do this in good conscience, it just compounds the problem from absurd to laughable. You Tube has numerous videos where many scholars of Islam (all men) are explaining the rules for wife beating: when she should be struck, how hard, with what type of stick or just the hand is enough, should not be hit on the face and no marks should be left on her, bones should not be broken, etc. Ask your wife, your daughter or your mother, is this an acceptable method of conflict resolution for her!! Of course not!

The Holy Qur'an is the word of God. This type of absurdity dishonors the word of God. We should be very careful in explaining the Holy Qur'an in a manner which is offensive to common human decency. Allah says in the Holy Qur'an,

أَفَلاَ يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلاَفًا كَثِيرًا

"Will they not, then, meditate upon the Qur'an? Had it been from anyone other than Allah, they would surely have found therein much discrepancy." (*Ch. 4, Verse 83*)

This verse provides the first and the most important method of understanding the Qur'anic teachings. Our explanation or translation of any verse of the Holy Qur'an cannot be against another verse of the Holy Qur'an. Most certainly no translation or explanation is acceptable which runs counter to the overall message of the Holy Qur'an. Therefore as a first step of understanding this verse, we should look at the overall message of the Holy Qur'an about women.

Qur'an has repeatedly mentioned women as the equal of men. Hadhrat Khalifatul Masih the Fourth[rh] quotes the following verse of the Holy Qur'an in his book, Islam's Response to Contemporary Issues. Under the heading, "Equal Rights for Women", he writes, "You hear so much about women's lib. and women's rights, etc. Islam speaks of a comprehensive fundamental principle, which covers all situations.

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

"And they (the women) have rights similar and equal to those (of men) over them in equity; (i.e., for women there are exactly equal rights as for men, as men have rights upon women. There is thus total equality and there is no difference whatsoever between the fundamental human rights of women and men) But men have a degree of advantage over them. And Allah is mighty and Wise." (*Ch. 2. Verse 229*).

He further writes, "Order between male and female relationship was established on the basis of deep moral principles. The status of women was simultaneously raised to such high standards that they could no longer be treated as helpless commodities. They were given an equal share in the affairs of life. Whereas previously they were distributed as chattels of inheritance, now they could inherit not only the estate of their fathers but also of their husbands, children and next of kin. They could now stand up to their husbands and talk back to them. They could reason with them and, of course, had the full right to disagree. They could not only be divorced but they had equal rights to divorce their husbands if they so pleased.

As mothers, they were treated with such profound respect in Islam as is hard to find a similar example in other societies of the world. It was the Holy Founder of Islam who was to stand for the rights of women by declaring under Divine instructions, that, Paradise lies under the feet of your mother." (*Islam's Response to Contemporary Issues, 2007, page 91 & 93 under heading 'Equal Rights for Women'*)

Now let us examine the verse 35 of *Sura Al-Nisa* and some expressions used in it in much more detail.

Qawwamoon: قَوَّامُونَ ***root: Qaf-Waw-Miim***) occurs in the same form in verse 4:136 يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ stand/stand up/support/maintain with justice as witnesses to God) and verse 5:9 يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ Stand/Stand up/Support/maintain for/to God as witnesses with justice).

The expression ***qawwam*** is an intensive form of ***qa'im*** (one who is responsible for or takes care of a thing or a person). Thus, ***qama ala l-mar'ah*** signifies, "he undertook the maintenance of the woman" or "he maintained her". (Lane's Lexicon). The form ***qa'im*** can be found in 4:6 قِيَامًا and 5:98 قِيَامًا meaning support. It should be noted that the occurrences of 4:136 قَوَّامِينَ 5:9 ,قَوَّامِينَ and 4:6 قِيَامًا 5:98 ,قِيَامًا cancel out some male centric translations, such as "charge of" (***M. Pickthal***), "managers of" (***Arberry***) "superior to" (***Rodwell***) or even "guardian" (***Sher Ali***) as this would be a much more encompassing word with much wider implications. The word ***Qawwam*** here refers to a duty of care and responsibility, such as providing for the family and the household which is discussed in several other verses of the Holy Qur'an,

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ, 2:234

65:7,

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِنْ وُجْدِكُمْ وَلاَ تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولاَتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ

and is the default role of the male, but not the only role as it can depend on the situation. Quran never mentions managing one's wife or being in charge of her. In fact there is not one example of God addressing the husband/wife relationship in this manner. All examples involving decisions between marriage partners are in the reciprocal Arabic word form such as "***taraada***" إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ (**2:233**) وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُم بِهِ مِنْ بَعْدِ الْفَرِيضَةِ (**4:25**) and "***tashawar***" (**2:234**) فَإِنْ أَرَادَا فِصَالاً عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلاَ جُنَاحَ عَلَيْهِمَا which means mutual decision. The verse 4:35 limits the scope of the meaning of "***qawwamoon***" to maintenance, by saying "God bestowing more on some than others and with what they spent of their money." Now the true meaning of the word "***qawwamoon***" becomes obvious. It does not mean physical strength, nor does it make a man guardian, superior or in-charge of his wife. It merely states that men are supporters of their wives and family by spending their money for their sustenance.

Qanit:) قَانِتَاتٌ***root; Qaf-Nun-Ta***) This word is used in the Holy Qur'an to mean dutiful, devout, and obedient to God in every verse where this word is used. (not to anyone else other than God). It refers both to man and woman.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالأَرْضِ كُلٌّ لَهُ قَانِتُونَ (2:117)
حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ (2:239)
الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ (3:18)
يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ (3:44)
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ (4:35)
إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ (16:121)
وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالأَرْضِ كُلٌّ لَهُ قَانِتُونَ (30:27)
إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ (33:36)
أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا (39:10)
مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ (66:6)
وَكَانَتْ مِنَ الْقَانِتِينَ (66:13)

There is one exception to this, when in 33:32 it states " وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ***qanit***" to God and His Messenger". But it is still in the context of God's commands. Though this word is mostly translated correctly as "obedient", when read in a translation it can convey a false impression implying, women must be obedient to their husbands as their inferiors. The same word is mentioned in 66:13 as a description of Mary who, according to the Qur'an, did not even have a husband. Also, in this verse as Mary confirms the words of her Lord and His revelations she is described as of those who are "***qanit***", again implying it is in the context of abiding by God's message. This is possibly reinforced by what follows in the verse.

Takhafoon:) تَخَافُونَ***root: Kha-Waw-Fa***). This means an action in the process of being done, not completed. The fear being felt by the husband is ongoing, about something that may or may not take place. It is important to note that the context strongly implies that the husband does not wish to end the marriage, hence him "fearing" and the conflict resolution measures that follow.

Nushuz:) نُشُوزَ***root: Nun-Shiin-Zay***) The literal meaning is "uprising". It is interesting to note that there is a measure of relativity about "***nushuz***" in the sense that what constitutes "***nushuz***" in the eyes of one person may not be so viewed by another. The judgment that one's spouse has been guilty of "***nushuz***" is partly a subjective and personal one. That is why the verse says, "if you fear ***nushuz***" instead of, "If you find ***nushuz***". In other words "***nushuz***" is unlikely to mean something in the presence of the husband or something very open and obvious. It is reasonable to assume that "***nushuz***" refers to something not done in the presence of the husband. This could be related to the earlier use of, "guardians to the unseen ..." If we take these factors into account, it suggests unseen infidelity, or ill-conduct etc.

Ithoo:) فَعِظُو***root: Waw-Ayn-Za***) Then you shall advise them. It does not indicate in a harsh manner, as can be seen by its occurrences in the Quran, for example 31:14. The "***fa***" meaning "then" or "so", means whatever follows can only apply to the wife in whom husband fears "***nushuz***", not in other circumstances. It also implies that what follows is a sequential order of recommendations and not simultaneous.

Hjuroo:) وَاهْجُرُو***root: Ha-Jiim-Ra***) means forsake, leave off, desert, abandon. Also used in other verses in the Quran, (74:6) وَالرُّجْزَ فَاهْجُرْ (73:11) وَاهْجُرْهُمْ هَجْرًا جَمِيلاً (19:47) وَاهْجُرْنِي مَلِيًّا

It is important to note this verb applies to the husband, not the wife. Therefore translations such as "banish them to beds apart" (M. Pickthal), "send them to beds apart" (Dawood), are incorrect. This is further proven by the use of "***fee***" meaning "in". Lastly, "***al madajiaa***") المَضَاجِعِ***root: Dad-Jiim-Ayn***) literally means

"the place of rest or sleep". Thus it could mean bed or bedroom. With regard to "***al madajia***" الْمَضَاجِعِ there are no half measures. It clearly means fully abandon them in this matter. It strongly implies no marital relations. Also, this step reinforces the implication that it is unlikely to be a simultaneous series of steps, as "abandon them in bed" would only be done at sleeping time, implying a time gap. This step should not be viewed as totally against the wife, as it would also result in the husband re-evaluating their relationship, and make him weigh up his fear against his desire to be with her, thus helping compromise and reconciliation.

Idriboo:) وَاضْرِبُو ***root: Da-Ra-Ba***) This is the word commonly translated as beating, striking or chastise them. The first verb form derived from this root has many different meanings. In fact, it is possibly one of the most diversely used words in the Arabic language. This is primarily because it is often used figuratively as an expression meaning something different to the literal meaning of the phrase. It is estimated that about 100 meanings in all have been given for this form in classical Arabic dictionaries. (Lane's Arabic Lexicon) The Qur'an itself uses this word in different ways. Let us examine the use of this word in other places in the Holy Qur'an.

DRB fee al ard = ضَرْبًا فِي الأَرْضِ Journey in the land (2:274, 3:157, 4:102, 5:107, 73:20)

DRB fee sabeeli Allah = ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ Journey in God's way (4:95)

DRB+Mathal = يَضْرِبَ مَثَلاً present forth or cite an example (2:27, 13:18, 14:25, 14:26, 14:46, 16:75, 16:76, 16:77, 16:113, 17:49, 18:33, 18:46, 22:74, 24:36, 25:10, 25:40, 29:44, 30:29, 30:59, 36:14, 36:79, 39:28, 39:30, 43:18, 43:58, 43:59, 47:4, 59:22, 66:11, 66:12)

Kathalika yadribu Allahu (13:18) كَذَلِكَ يَضْرِبُ اللَّهُ الأَمْثَالَ Thus does Allah illustrates/cites truth and falsehood.

Fa darabna ala athanihim (18:12) فَضَرَبْنَا عَلَى آذَانِهِمْ So We sealed up their ears in the cave. The verse is literally saying the effect of ***daraba*** on their ears in the cave which lasted many years. This seems to suggest that God kept them isolated in the cave, when they were hiding, thus cut off from the outside world. This use of ***daraba*** seems to mean isolation.

There are many other uses of this word in the Holy Qur'an.

Coming back to the use of this word in 4:35, some have argued that the translation of this word is "leave them" or "separate from them" which fits better than "strike", "beat", or "chastise them". This could be the next step in reconciliation process. But this separation is not divorce as Qur'an always uses the word ***talaq*** to mean divorce.

Another possible meaning could be citing them to the authority. In a situation of no resolution after the first two steps, the situation can be brought to the notice of the authority. The meaning of "citing" are used in the Holy Qur'an as well as supported by Arabic lexicon.

Wadrib la hum mathalan athhabul qarya (36:14) وَاضْرِبْ لَهُمْ مَثَلاً أَصْحَابَ الْقَرْيَةِ Cite for them the example of the people of the city.

This seems to be the best fit. In the next verse the authority is being addressed.

"If you (authority) fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk." (4:36) وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا

We should remember that these few verses are in the context of marriage. The Holy Qur'an is addressing

a situation where a husband is facing ill conduct from his wife. It describes the remedial efforts in a stepwise fashion. Now when we look at the verse in light of above explanations, it could be translated as follows:

"Men are providers for their wives (and families), because Allah has bestowed more on some than others and because they spend from their wealth. So virtuous women are those who submit (to God) and protect what Allah has commanded to protect. And those from whom you fear ill conduct, advise them and leave them alone in their beds and cite them to the authority. Then if they agree, do not pursue (the matter) further. Surely Allah is High, Great."

It should also be pointed out that such a teaching exists not only for men but also for women. In the same chapter (4:129-131) almost exact same words are used to describe ill conduct from a man and woman has the right to reconciliation or separation.

Now let us examine the *Sunnah* of the Holy Prophet[saw] whether he ever punished any one of his wives with beating or physical striking.

Narrated Mu'awiyah al-Qushayri: "I went to the Apostle of Allah and asked him: What do you say about our wives? He replied: Give them food what you have for yourself, and clothe them by which you clothe yourself, and do not beat them, and do not revile them." (*Abu-Dawud, Book 11, Marriage (Kitab Al-Nikah), Number 2139*)

Narrated Mu'awiyah ibn Haydah: "I said: Apostle of Allah, how should we approach our wives and how should we leave them? He replied: Approach your tilth when or how you will, give her (your wife) food when you take food, clothe when you clothe yourself, do not revile her face, and do not beat her. (*Abu-Dawud, Book 11, Marriage (Kitab Al-Nikah), Number 2138*)"

Abu Huraira reported Allah's Apostle A as saying: "He who believes in Allah and the Hereafter, if he witnesses any matter he should talk in good terms about it or keep quiet. Act kindly towards woman, for woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women. (*Muslim, The Book of Marriage (Kitab Al-Nikah), Book 008, Number 3468*)"

Narrated Abu Huraira: "Allah's Apostle said, 'The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger. (*Bukhari, Good Manners and Form (Al-Adab), Volume 8, Book 73, Number 135*)"

Narrated Abu Huraira[ra]: "A man said to the Prophet, 'Advise me! 'The Prophet said, 'Do not become angry and furious.' The man asked again and again, and the Prophet said in each case, 'Do not become angry and furious.' (*Bukhari, Good Manners and Form (Al-Adab), Volume 8, Book 73, Number 137*)"

Abu Huraira[ra] reported: "I heard Allah's Messenger as saying: One is not strong because of one's wrestling skillfully. They said: Allah's Messenger, then who is strong? He said: He who controls his anger when he is in a fit of rage. (*Muslim, The Book of Virtue, Good Manners and Joining of the Ties of Relationship (Kitab Al-Birr was-Salat-I-wa'l-Adab), Book 032, Number 6314*)"

There are some traditions (*Ahadith*) of the Holy Prophet[saw] in which it appears as if he is condoning beating of wives. We should remember that those traditions (*Ahadith*) which are against the core message of Islam cannot be accepted as authentic. After all, they were collected by verbal narration, hundreds of years after the death of the Holy Prophet[saw] and are subject to human error.

Talking about the rights of women, the Promised Messiah[as] has said, "Protection of the rights of women in Islam cannot be matched by any other Faith. It is clearly stated that men and women have similar rights over each other. (2:229) وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ I hear about some who consider women inferior and force them to perform difficult tasks. They abuse them and look down upon them. They enforce the injunction of

"*Purdah*" (veil) in a manner that it destroys the life of the woman. The relationship of man and wife should be like two fast friends. Women are the witnesses of one's decent manners and closeness to God. If this relationship of husband and wife is not strong, then how one can expect to be straight with God? The Holy Prophet[saw] has said, "Best among you is the one who is best with his family." (*Malfoozat, Vol 3, page 300*)

Talking about the rights of women, the Promised Messiah[as] D said, "Women should not think that they have been wronged. They have many rights over men. Women have been elevated to a high position. Man has been commanded to look after them and be responsible for her needs." (*Malfoozat, Vol 5, page 30*)

The Promised Messiah[as] said, "Other than manifest ill conduct, one should accommodate all other excesses of women. It is a travesty for a man to fight with woman. God has made us men and this is His blessing and gift. In return we should treat the women fairly and graciously. Hazoor was informed of an Ahmadi who treated his wife very sternly. Hazoor was visibly disturbed and said, "My friends should not be like that!" The he talked at length about women and said, "Once I addressed my wife in a loud voice and she was obviously hurt, although I had not said anything harsh. Upon this I asked for repentance (*Istighfar*) (from God) for quite a while. With great sincerity and humbleness I offered *nafl* prayers and gave away some money in charity. I thought that my harsh manner was a result of my sins. (*Malfoozat, Vol. 1, page 307*)

People have made errors in their dealings with women and children and have strayed from the straight path. The Holy Qur'an says, "" وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ Deal with them in an excellent manner". These days people are acting contrary to this command. There are two types of people. Some have removed all boundaries and Faith has nothing to do with them. They openly act against the teachings of Islam. Others have not created this freedom, but they deal with women in such harsh manner that there appears to be no difference from animals. They treat them worse than slaves. They beat them without mercy as if she is not a living being. So much so that in the province of Punjab they compare the woman with a shoe: Take off one and wear another. This is terrible and against the teachings of Islam. The Holy Prophet[saw] is the perfect example in all matters. Look at his life and see how he treated the women. I consider him a coward and an imbecile who stands against a woman.... The Holy Prophet[saw] used to play with Hadhrat Ayesha[ra]. Sometimes he would win and sometimes she would win. It is documented that once a few Africans came who performed the tricks of circus. The Holy Prophet[saw] brought Hadhrat Ayesha[ra] with him to watch the circus. (*Malfoozat, Vol. 2, page 387*)

We should remember that this verse of the Holy Qur'an is talking about the relationship of a husband and wife. It is common to have disputes in this relationship. Suspicions and distrust happens. The Holy Qur'an is describing and giving guidance for conflict resolution in these situations. Therefore it is perfectly understandable when the first step is that both parties should talk and try to resolve the matter among themselves. If this measure fails then the next step should be suspension of marital relations as this might focus the minds on the problem and lead to a resolution of the matter. If this also fails then the couple needs to have an independent person who can mediate between them. If this also fails, then it is getting really serious. More formal arbitration needs to take place and in the interest of fairness the Holy Qur'an directs that two people should be appointed, one from the family of the wife and the other from the family of the husband. If this also fails then the difference is irreconcilable. The legal separation or divorce will be the next option. At any point in this process, if we permit one party to physically beat the other party, it is difficult to see how this would serve the purpose of reconciliation. If anything it will help to ensure that the parties never come together. In fact it may become impossible to have them both in the same room. Beating as a method of obtaining compliance or consent does not succeed. It does not generate any love between the parties. In fact it is properly referred to as domestic violence or spousal abuse and is a crime in most civilized societies.

Beating is punishment. It is not an inducement. If we allow husbands to beat their wives on suspicion of infidelity or for any other reason, it would effectively mean that husbands are the accusers. Then they are also the judge and further they are the executioners of the punishment too. No sane person can accept this type of logic in any system. We should not accuse the Holy Qur'an of advocating this type of thinking. On the other hand the Holy Qur'an promotes the highest standards of justice. It preaches fairness, forgiveness and charity.

Adnan Virk's long road from ESS to ESPN
By Stephen Petrick/Napanee Guide, Canada

As one of ESPN's newly-hired anchors, Adnan Virk's job is to talk about sports. So it's easiest for him to d scribe his rise in the broadcasting industry in jock talk.

Before landing with the iconic American sports television network, he was just the son of a Morven convenience store owner, toiling in the Canadian broadcasting scene bouncing from one network to another in search of a long-term career.

"To put it in sports terms, it's like I'm a .250 hitter and then I get traded to the New York Yankees, and we've won the World Series. That's how I feel," said Virk, in a phone interview from West Hartford, Connecticut, where he now lives.

Virk was hired about a year ago to anchor The Highlight Express, which appears on the ESPN News network. The shows is taped every night and airs across the United States repeatedly from 11 p.m. until mid afternoon the next day.

Virk says he sometimes can't believe he's landed a dream job that thousands of people aspire to. But the road he took to get there was a long one, which he says started as a child growing up in both Kingston and Morven.

Virk was born in Toronto to his mother Taherah and father Zakaria. The family moved to Kingston in 1984 and later to Morven, where they opened Zak's Convenience store. Virk attended Bath Public School for Grades 7 and 8 and later moved on to Ernestown Secondary School, where by Grade 11 he was the head boy. ESS is celebrating its 50th anniversary later this year and counts Virk amongst its most distinguished graduates.

He said the Ernestown years helped him develop the reading, writing and public speaking skills that would later make him successful in broadcasting. He particularly applauds the mentorship he received from his former English teacher Peter Peart. "He understood me; he knew I had a love for literature," Virk said. After graduation in 1996, he enrolled in the Radio and Television Arts program at Ryerson University in Toronto.

He remembers having to work hard to fit in with other students. Many of them were from Toronto and already had experience working as an intern at major television stations. Meanwhile, he had only done a little volunteer work for Kingston's old Cablenet 13 station.

Still, he improved his resume steadily over the years; first by working part-time as script writer for The Score and later taking on another behind-the-scenes job at TSN; all while still in school. But finding full-time work was still difficult following graduation. Virk humbly recalls being turned down by numerous TV stations, including Kingston-based CKWS, before landing a gig at OMNI Television, a Toronto-based multilingual/multicultural station. He hosted a show called Omniculture and Bollywood Boulevard.

After working there, he was hired in 2003 as an on-air personality for The Score, a job he kept until 2009, when he was hired by Maple Leaf Sports and Entertainment to work on Raptors TV and Leafs TV.

A few years ago, on the advice of colleagues, he hired an agent to promote his work. He landed an audition with ESPN in February last year and, to his surprise, was offered a position last March.

May 3 will mark his one-year anniversary with the station; a proud accomplishment in his mind. "There's nothing like ESPN, there's nothing that compares to it," he said. "It's crazy and I finally got my moment to shine."

Virk believes he was hired by ESPN because producers at the network liked his writing skills and on-air personality. Like many sportscasters today, he brings humour to the show, but he's careful not to go over the top with it and he can change his tone of voice to cover a serious story when needed to.

He remembers getting clear instructions from producers to do exactly that. "They said, 'if you want to do stand-up, go down to Comedy Central. We're doing sports, don't forget that.'" Virk recalled. "You have to know how to handle a hard news story, so to speak."

Still, throwing a few jokes into the set isn't frowned upon either, because producers believe humour can makes sports shows appeal to a wider audience.

"You trying to bring in the wives, the girlfriends. I want to have people say, 'Oh I like his style.' I like to bring those popular culture references in."

Virk said the job is also great because, well, it's all about sports. It's something he tries keeps in mind every time he's stressed at work; trying to write scripts for highlight reels under tight deadline.
"It beats 99.9 per cent of other jobs," he said. "When you step away form the stage you say, 'Oh my God, this is a dream job.'"

Virk also says he loves living in Connecticut. Hartford is a town about Kingston's size, he says, halfway between Boston and New York. It's near Bristol, Connecticut, the home base of ESPN.

He lives in Hartford with his wife Eamon, who he married in 2007, and their three-year-old son, Yusuf. He says he plans on staying with ESPN for a long time and raising his family in the United States. "I think I'm fortunate to get this opportunity," he said.

****

ANNOUNCEMENT

Under the directions of *Ameer Jama'at* USA information regarding a birth in the family, marriages, academic achievements, job promotions and also a death in the family will be published in the Gazette under the heading, "Ahmadiyya News, USA". Furthermore, brief reports about various *Jama'at* activities, particularly, *Tabligh* activities also will be published. The office-bearers and readers of the Gazette are requested to send information to:

Karimullah Zirvi

karimzirvi@yahoo.com

Tel & Fax: 201-794-8122

Kalimullah Khan

kalimukhan38@yahoo.com

Tel: 301-386-7364

SAD DEMISE OF BROTHER ABDUL QADIR (MR. OTIS FRANKLIN) 1928 – 2010

Sultan Habeebu, MD, PhD
Za'im Ansarullah, Kansas City Jama'at

Our *Jama'at* has lost its oldest member, an octogenarian and a convert to Islam from Christianity, Mr. Otis Franklin (Brother Abdul Qadir).

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Mr. Franklin was born in Memphis, TN on November 6, 1928, to Mr. Crosset Franklin and Mrs. Kizanna Franklin. At the age of 13 years he moved with the family to East St. Louis, IL, where he completed his secondary school education. He was drafted into the Army during the Korean War. On discharge from the Army following completion of his service, he joined the US Air Force. It was while in the Air Force, stationed at the Wright-Patterson Air Force Base, that he met his future wife, Miss Wanda Greene, in July 1968, in Xenia, OH. They wedded six months later, on December 14, 1968. The following year, 1969, Mr. Franklin was deployed to Japan; as a result the young couple moved to Okinawa, Ryukyu Islands, Japan. Two years later, in 1971, they were back on US soil, at Offutt Air Force Base in Omaha, NE. He served in the military for 20 years, during which he fought in the Korean War and Vietnam War. He finally retired from the military, the US Air Force, in 1975. On his discharge from the military he worked for the Internal Revenue Service (IRS) for about 10 years. He moved to Kansas City, MO in 1976 and was joined by his wife the following year. They have lived in their current home in Prairie Village, KS since 1979.

Mr. Franklin played as a professional musician in small towns, including East St. Louis, IL, Dayton, OH, Kansas City, KS and Okinawa, Japan. He was a tall man at 5' 11.5" with heavy body build. He was an African American with some White and Native American ancestry. He converted to Islam in East St. Louis, IL in 1948 at the young age of 20 years, after listening to a talk by one of our missionaries and attending the *Jama'at* Convention. On joining the *Jama'at,* Mr. Otis Franklin adopted the Islamic name, Abdul Qadir.

Bro. Abdul Qadir was very active in the *Jama'at,* especially in *Tabligh* activities, right from when he joined the *Jama'at.* He used to go out propagating Islam and distributing *Jama'at* literature on the streets of St. Louis, MO, often targeting public gatherings and areas with large numbers of pedestrians. On one such occasion he was distributing *Jama'at* literature to Christians who had gathered for a meeting in a school in East St. Louis, IL, across River Missouri from St. Louis, MO. Out of the blue, a deputy sheriff appeared and confronted him for distributing Islamic literature. Bro. Abdul Qadir was arrested without any explanation as to which law he had violated; he spent the night in a jail despite efforts by the *Jama'at* to secure his release. He was released late the following day. This event is documented in a report received from Sister Tanvirul-Nisa Ahmad, wife of Dr. Naseer Ahmad of St. Louis, MO. Her father was the missionary in St. Louis, MO at the time and the incident is narrated in his weekly missionary report of May 26, 1951, sent to the *Vakilut-Tabshir* in Rabwah, Pakistan.

Bro. Abdul Qadir was a *Moosi*; he dedicated his life to the *Jama'at* soon after converting to Islam, as shown by an entry in the missionary's weekly report cited above. He was very active in Kansas City *Jama'at,*

and he paid his dues (*Chanda*) regularly, at the rate for *Moosis*. Before the formation of Kansas City *Jama'at,* he used to send his *Chanda* directly to the *Jama'at* office in Washington, DC. Our local financial secretary put him up as a model for us to emulate, on account of his unfailing regularity in the payment of his *Chanda.* He is remembered by our *Jama'at* members as a courteous, jovial, and friendly person, very hospitable and quite unassuming. He and his wife offered their house many times for the *Jama'at* to hold our monthly general meetings; Kansas City *Jama'at* has no mosque and no Mission House. Bro. Abdul Qadir was always very punctual at all events, probably reflecting his military background. He had a burning desire to meet a *Khalifa* in person, but was, unfortunately, unable to meet Khalifatul Masih V, Hadhrat Mirza Masroor Ahmad[aba] during his visit to the US in 2008, due to being hospitalized for a chronic illness. He continued to engage in *Tabligh* activities, distributing *Jama'at* literature, until his last days.

I have a touching memory of Bro. Abdul Qadir. When we, my wife and I, immigrated to the US in 1994 and contacted our headquarters in Washington, DC to link us with *Jama'at* members in Kansas City, Bro. Abdul Qadir was the member who came to visit us. He and his wife became the only friends we had at the time, and they helped us to settle in our new home away from home, Kansas City, KS. Six years passed before we met another Ahmadi, in 2000, as there was no *Jama'at* in Kansas City at the time.

Bro. Abdul Qadir passed away on May 25, 2010, after a protracted illness. He was 81 years old. Following an Islamic funeral service (*Janaza* prayers) in an open field by members of Kansas City *Jama'at,* he was buried on May 27, 2010 in the veterans' cemetery, Leavenworth National Cemetery, Leavenworth, KS. He is survived by his wife, Mrs. Wanda Franklin, his junior sister, Ms. Lois Tibbs, and his step-son. May Allah[swt] bless him with a lofty position in Paradise. May Allah[swt] bless the family he left behind with the fortitude to bear his loss, *Ameen.*

Picture

Some members of St. Louis *Jama'at* in 1950 or 1951: Bro. Abdul Qadir is second from the left. Starting from the right are Bro. Wali, Bro. Ibrahim Khalil Senior, Bro. Usmaan Khalid, Bro. Abdul Qadir, and Bro. Ibrahim Khalil Junior; the Ibrahim Khalils are not related. Picture was kindly provided by Sister Tanvirul-Nisa Ahmad, wife of Dr. Naseer Ahmad and daughter of the then missionary in St. Louis in 1951.

****

ANNOUNCEMENT

Commemoration of the Elders of the Khaibar Pakhtoonkhwa Province (Pakistan)

Biographies of Ahmadi elders/deceased belonging to the Khaibar Pakhtoonkhwa Province (Pakistan) are being collected for publication of a book. The book is in the last stages of compilation. It is requested that please send life stories/memoirs of the elders/deceased belonging to the Khaibar Pakhtoonkhwa Province (Pakistan) to either Shamsuddin Aslam Sahib or Muhammed Ajmal Shahid. Sahib:

1. Shamsuddin Aslam
   261 Encore Way
   Corona, CA 92879

   Tel: 951-278-2001
   Fax: 951-471-1635

   sdaslam@hotmail.com

2. Muhammed Ajmal Shahid
   927 Ashton Road
   Bensalem, PA 19020

   Tel: 215-639-6396
   Fax: 267-200-0335

   homeocare@yahoo.com

Sad Demise of Sahibzada Rashid Latif Sahib

Masoud A. Malik, General Secretary, Jama'at Ahmadiyya, USA

It is with great sorrow i announce the very sad demise of Sahibzada Rashid Latif Sahib of Los Angeles, California on April 27, 2011.

اِنَّا لِلّٰہِ وَ اِنَّآ اِلَیْہِ رٰجِعُوْنَ

Sahibzada Rashid Latif Sahib was the grand son of Hadhrat Sahibzada Abdul Latif Sahib Shaheed who was the first *Shaheed* in Ahmadiyya *Jama'at's* history and sacrificed his life during the lifetime of Hadhrat Masih Mau'ood[as].

Sahibzada Rashid Latif Sahib son of Sahibzada Tayyab Latif Sahib was very well known in *Jama'at* Ahmadiyya USA especially in the West Coast. He served the *Jama'at* as a local *Sadr* and at various other *Aamla* positions for many years. He had been a speaker many times at *Jalsa Salana* USA and *Jalsa Salana* West Coast, USA. He also represented *Jama'at* Ahmadiyya very well outside the *Jama'at* many times. He was also a speaker at *Jalsa Qadian* 2005 representing USA *Jama'at* when Hadrat Khalifatul Masih V[aba] graced the *Jalsa* Qadian. He translated Promised Messiah's[as] book "*Tadhkira-tush- Shahadatain*" into Persian. His three brothers and one sister live in the HQ region:

Sahibzada Mahdi Latif Sahib, (Silver Spring, Maryland)
Sahibzada Tahir Latif Sahib, Virginia
Sahibzada Abdul Haye Latif Sahib, Virginia
Sahibzadi Nasira Haroon Sahiba wife of Syed Haroon Ali Sahib, (Virginia).

His other four brothers reside as given below:

Sahibzada Jamil Latif, (Chicago)
Sahibzada Fazil Latif, (Canada)
Sahibzada Majid Latif, (Canada)
Sahibzada Bashir Latif, (Pakistan).

He is survived by his wife and two sons (both in California) and one daughter who lives in Seattle). His funeral Prayers were offered in Baitul Hameed Mosque Chino, CA after Friday Prayers on April 29, 2011. In Silver Spring, MD at the HQ, his funeral Prayer in absentia was offered in Baitur Rahman Mosque, after Friday Prayers on April 29, 2011. May Allah grant Sahibzada Rashid Latif Sahib a high status in paradise and grant strength to bear this loss to all the survivors. *Ameen*

SAD NEWS

It is learnt with great sadness that mohteram **Lutfur Rahman Shakir** Sahib son of Respected Abdur Rahman Anwer Sahib (Private Secretary of Hadhrat Khalifatul Masih II[ra]) passed away on April 27, 2011 in Germany at the age of 80. *Inna Lillahey Wa Inna Ilaihey Raj''oon*

He was a devout Ahmadi and served in Fazl-e-Umar Hospital throughout his life. His charming personality, sharing and caring attitude will be remembered by all. He is survived by his wife, two sons (residing in Germany) and two daughters (one in Sweden and the other in London). May Allah grant him high station in Paradise. Hadhrat Khalifatul Masih V[aba] offered his funeral Prayers in absentia after *Jumu'ah* Prayers on April 30, 2011, the same day his funeral Prayer in absentia was also offered in Baitur Rahman Mosque, USA..

INLAND VALLEY
Daily Bulletin
MONDAY, MARCH 14, 2011

OPINION

POINT OF VIEW

Religious terrorism must end

By Imam Shamshad A. Nasir

Religious extremists in Indonesia are committing heinous acts of terrorism in the name of Islam and its Holy Founder, even though neither has advocated any form of terrorism.

On Feb, 6, three Indonesian Ahmadi Muslims were mercilessly killed in a brutal and barbaric attack in Cikeusik, Banten province.

The incident was videotaped. The attackers were beating the lifeless naked bodies of the Ahmadis with wooden sticks while others pelted them with rocks. The onlookers cheered and shouted "Allahu Akbar" (God is the Greatest), advocating these senseless killings in the name of God.

We, the members of Ahmadiyya Muslim Community, are extremely concerned about these terrorist activities taking place in various areas of the world in the name of God, Islam and the Holy Prophet Muhammad, and we urge people to desist from these sinful acts and turn to compassion, truth and justice.

His Holiness Mirza Masroor Ahmad, the spiritual head of the Ahmadiyya Muslim Community, said the attack in Indonesia was reminiscent of the barbarity of the pagans of the dark ages. Sadly, as in the past where Ahmadi Muslims have been attacked, the mainstream Muslim attackers in Indonesia administered this cruelty in the name of the Holy Prophet Muhammad (peace be upon him), who was a "Mercy for all mankind," who dispensed mercy and whose rules forbade the mutilation of any dead body.

Newspapers such as the New York Times and the Financial Times covered the attack. A lecturer of an Islamic university wrote in the Jakarta Times that this incident showed there were no sentiments for the minorities in the society. He said that Ahmadis had worked shoulder-to-shoulder in the building of the Indonesian nation. He said the nation was in this community's gratitude.

Newsweek also reported the incident, stating: "Over the past decade, Indonesia's religious compact has frayed, stained by the same fundamentalist forces that have long plagued other parts of the Muslim world. The struggle in Indonesia reflects the global debate within Islam, pitting a loud, radical fringe against a more liberal camp that may be larger but has shown less desire to shout. A recent string of violent episodes — including the killing of three Ahmadis on Feb. 6 — has raised the question: 'Will Indonesia remain liberal?' "

The group in Cikeusik, from which the three martyred Ahmadis hailed, consists of just 30 people from seven families. They had been receiving threats but they refused to yield to the enemy who wanted them to denounce their faith.

This is not the first incident where Ahmadis came under attack in Indonesia.

Ahmadiyyat started in Indonesia in 1925 but as Ahmadis grew in numbers so did the persecution. The first to be martyred were six Ahmadis killed in the village of Java in 1947. They were attacked with sticks and stones in front of their families. In 1949 eight additional Ahmadis, including two women, were killed in the same manner in Western Java. All the martyred were being coerced into forsaking Ahmadiyyat but they remained steadfast.

In June 2001 a 55-year-old man was killed by a mob of 100 men. In 2002, government workers joined the people attacking two mosques and several homes. In 2005 the Ahmadi central mosque was damaged while the police looked on. Later, the government sealed off that mosque. In the same year five Ahmadi Mosques were attacked and looted while 89 homes were damaged.

In February 2006, 23 Ahmadi homes were damaged — six by fire — while several of their shops were damaged. More than 100 Ahmadis became homeless and the area had to be abandoned. In early 2007 an Ahmadi mosque was destroyed and 26 Ahmadis had to move to another area. Such attacks has steadily increased since then.

Christians, too, have faced similar fates. The Associated Press reported a few days ago that hundreds of Islamic hard-liners stormed a courthouse and set two churches on fire and threw rocks at a third and a school building.

They also torched a police truck, three cars and six motorcycles in central Indonesia to protest what they considered a lenient sentence for a Christian convicted of blaspheming Islam. He was given a five-year jail term. The militant mob wanted a death sentence imposed.

We, the Ahmadis of South California, call on the government of Indonesia to allow its people freedom of thought, conscience and religion without interference.

Imam Shamshad A. Nasir is imam of Baitul Hamid Mosque in Chino; Shamshadanasir@gmail.com

بسم الله الرحمن الرحيم

"And, indeed, WE have made the Qur'an easy to remember. But in there anyone who will take heed" (54:41)
"The best among you is the one who learns and teaches the Holy Qur'an" (Sahih Bukhari)

TaQWA

Taleemul Qur'an & Waqf-e-Ardhi Department
Ahmadiyya Muslim Community, USA

Inspire | Educate | Mobilize

TaQWA Department's Planning and Status Meeting

Dr. Zaheeruddin M. Ahmad Sahib

By the grace of Allah, Status and Planning meeting of Taleem-ul-Qur'an and Waqf-e-Aardhi Department **(TaQWA)** was held on March, 12th 2011 at Bait ur Rahman Mosque, Silver Spring, MD.

National Secretary Ta'leem-ul-Quran and Waqf-e-Aardhi (TaQWA). Dr. Zaheeruddin Mansoor Ahmad Sahib, officer bearers and volunteers of the TaQWA project attended the session. After recitation from the Holy Qur'an by Dabir Khan Sahib, Dr. Sahib started the session by emphasizing the importance of following the Holy Qur'an. He stressed upon the teachings of the Holy Qur'an in which Allah says that believers of the Holy Qur'an should be thankful for the availability of a guiding text. It is promised in the Holy Qur'an that when people will forget the Holy Qur'an, there will be a Jama'at of people who will revive the teachings of the Holy Qur'an.

Dr. Zaheeruddin M. Ahmad Sahib thanked Allah(SWT), who has blessed him with such a dedicated team of volunteers. He acknowledged the efforts of Assistant Secretaries, office bearers and all the volunteers of the TaQWA project teams, who are working diligently on their assigned projects and have made significant progress on multiple fronts by making best use of the Information Technology to accomplish the mission of TaQWA.

Members of TaQWA Department

Sajid A. Khan, Assistant National Secretary and Chief Administrative Officer, discussed the mission, road ahead, and guiding principles of the TaQWA. He mentioned that the mission of TaQWA is to inspire, educate and mobilize the fellow Jama'at members to learn, understand and adopt the Holy Qur'an in their lives under the guidance of Hazarat Khalifatul Masih[atba]. He added that the road ahead is long and demands us to clearly define processes and procedures to institutionalize this department. According to him, it is critical to identify and engage more resources who are bright, capable and dedicated enough to deliver quality results by using state-of-the-art technology. He also brought up the guiding principles for the team which suggests that we should always keep in mind that we serve Jama'at for the sake of Allah(SWT), and only He can grant us his choicest blessings and rewards. He emphasized the importance of collaboration with each other by promoting brotherhood/sisterhood to remain successful, working in an ambitious and professional way and moving ahead by keeping in view the critical success factors i.e. commitment, delivery and accountability. According to him, this meeting provided an ample opportunity for all the team members to get to know each other and create brotherhood/sisterhood to work effectively as a team. Later on, he invited subsequent speakers to shed light on their relevant projects by discussing projects' status updates, future plans, and potential issues.

Khalid Asad, Assistant National Secretary Waqf-e-Aardhi presented an overview of the Waqf-e-Aardhi Project application under the Waqf-e-Aardhi scheme where Jama'at members can submit requests to devote time and local Jama'at Aamla members can submit needs profiles specifying the kinds of skills/help they are looking for. He also highlighted the future plans and potential issues of the mentioned project.

Dr Zaheeruddin M. Ahmad Sahib, Sajid A. Khan Sahib, & other members of TaQWA Dept. with Amir Sahib

Mubasher Ahmed and Zafar Nasir, co- leads for IT Taleem ul Qur'an and Waqf-e- Aardhi provided brief introduction to the history, objectives and goals of the TaQWA project. They shared that building of an excellent technology based service, which is available to all the members and standardizing the IT processes are few of their project's goals. They also shared the application's potential challenges i.e. security, centralized infrastructure and integration of Alfurqan, Waqf-e-Aardhi and Reporting applications. Currently, their team is focusing on application's delivery and more resources are required for project completion.

Muzaffar Malik provided status of the Taleem-ul-Qur'an web portal, which will be made available to all the auxiliaries and officials of the US Jamma'at. **Habeeb -ur-Rahman Mirza** conducted his presentation on Jamaat Monthly Activities Reporting System and **Syed Fazal Ahmed**, Organizer National Hifz Class revisited the history of the National Hifz Class. He also shared his team's progress over the years and plans for the future.

Masroor Sajid Ahmad & Mubasher Ahmad shared prototype for the AlTaQWA.us project, which would serve as the main portal for TaQWA, by facilitating the department's multiple applications.
The last two presentations were given by the Alfurqan team, where **Fakhar Khalifa** gave a brief overview of the past, present and future of the Alfurqan project, which is an online education portal for Qur'an Classes. He shared that his team is making continued improvements in Alfurqan application. Currently, 1362 accounts are registered with Alfurqan and this count is gradually increasing. Later on, **Awais Butt** presented a visual demo for the Alfurqan application and also shared the latest progress on a conference call facility. Stall arrangements for Alfurqan during Shura and Jalsa Salana 2011, were also covered during the meeting.

By the end of the meeting, new members were also introduced and in the closing remarks Sajid Khan acknowledged the efforts of all the volunteers and asked the participants to remember everyone in their prayers.

Respected Amir of USA, Dr. Ahsan Zafar Sahib graciously came to the meeting. He thanked everyone for their presence and devising a system where people will be able to learn Holy Qur'an without leaving their homes. He emphasized the importance of personal touch and human relationships for learning the Holy

Volunteers Wanted

With the grace of Allah(SWT), the National TaQWA Department has embarked on various initiatives to inspire, educate, and mobilize members to fulfill the mission of TaQWA. Currently, TaQWA is in urgent need of bright, capable, and dedicated members for non Information Technology (IT) and Information Technology (IT) roles mentioned below. Most of the time, members are expected to work remotely and volunteer 5-20 hours per month depending on the role and can work from home. To volunteer, please contact **Sajid Khan** at **Sajid@MicroAgility.com**

Volunteer Roles: Project Managers/Coordinators; Administrative Support; Marketing Managers; Communication Managers; Content Producers; Videographers; and LAMP Developers, Testers, and Administrators

Interactive Online Holy Qur'an Classes: WWW.ALFURQAN.US

For more information, please contact Naimah Ahmad at: admin@alfurqan.us or info@alfurqan.us

Taleemul Qurran and Waqf-e-Ardhi (TaQWA)

Name	Title/Role	Jama'at	Contact	E-Mail
National Team:				
AHMAD, Zaheerudin M.	National Secretary	Potomac	301-471-6919	zaheermansoor@yahoo.com
KHAN, Sajid A.	Assistant National Secretary-Chief Administrative Officer	Central Jersey	732-642-6186	sajid@microagility.com
Waqf-e-Ardhi:				
ASAD, Khalid	Assistant National Secretary for Waqf-e-Ardhi	Potomac	301-662-0690	kaasad@comcast.net
Hifz Project Team:				
AHMAD, Waseem	Assistant National Secretary		206-696-3373	wahmad29@gmail.com
MAHMOOD, Naseeruddin	Assistant National Secretary	Syracuse	732-261-1607	naseer30@hotmail.com
Regional Team:				
SHEIKH, Sheharyar	Coordinator for Regional Secretaries	Willingoboro	609-332-0817	sss23@drexel.edu
SHAIKH, Aleem	Meeting Coordinator	Central Jersey	732-910-4568	message2aleem@gmail.com
AHMAD, Moeen	Regional Secretary for Queen, Bronx, Long Island and Brooklyn	New York	718-404-2999	mudsa.f@gmail.com
AHMAD, Naseem	Regional Secretary for Indiana, Toledo and Detroit	East-Mid-West	248-670-3086	regionalnazim@aim.com
BAHRI, Chairul	Regional Secretary for St. Louis, St. Paul, Chicago West, Chicago East, Zion, Milwaukee and Oshkosh	Chicago West	225-284-3920	chairul.bahri@gmail.com
BAJWA , Naseem	Regional Secretary for North Jersey, Central Jersey, Willingboro, Pennsylvania and Lehigh Valley	Lehigh Valley	917 297 0925	naseemmbajwa@gmail.com
BUTT, Nadeem	Regional Secretary for Richmond, South Virginia, North Virginia and Central Virginia	South Virginia	240-893-3522	nadeem2say@gmail.com
CHOUDHRY, Asad	Regional Secretary for North Jersey, Central Jersey, Willingboro, Pennsylvania and Lehigh Valley	Lehigh Valley	732-423-6605	drachaudhry@yahoo.com
CHOUDHRY, Haleem	Regional Secretary for York, Baltimore, Silver Spring, Laurel, Potomac and Washington DC	Baltimore	410-517-2561	haleemch@hotmail.com
KHAN, Majid	Regional Secretary for Tucson, Phoenix, LA East, LA Inland Empire, LA West, San Diego and Las Vegas			skyscann1@gmail.com
MAHMOOD, Naseeruddin	Regional Secretary for Fitchburg, Boston, Connecticut and Albany	Syracuse	732-261-1607	naseer30@hotmail.com
MAHMOOD, Naseeruddin	Regional Secretary for Buffalo, Rochester, Syracuse	Syracuse	732-261-1607	naseer30@hotmail.com
MALHI, Intisar	Regional Secretary for Seattle, Portland, Sacramento, Merced, Bay point, San Francisco and Silicon Valley	Silicon Valley	925-451-2442	meetintisar@hotmail.com
MALIK, Tariq	Regional Secretary for Dayton, Columbus, Cleveland, Pittsburgh and Kentucky, Kansas City and Athens	Columbus	614-638-1825	tariqharoonmalik@gmail.com
NASRULLAH, Daud	Regional Secretary for New Orleans, Houston North, Houston South, Cyprus Houston, Austin, Dallas and Tulsa	Dallas		dnkhan@yahoo.com
QURESHI, Fazal	Regional Secretary for Atlanta, RTP, Charlotte, Alabama, Orlando and Miami	Orlando	201-780-1889	allrehman@aol.com
Online Education (www.alfurqan.us) Team:				
KHALIFA, Fakhar Ahmad	Director, Al-Furqan Project	Pittsburg	(408) 203-0535	fakhar_khalifa@yahoo.com
AHMAD, Naimah	Director, Online Education Support	Austin, Texas	(732) 734-4879	naimah.ahmad@gmail.com
Alfurqan Support Team:				
KHAN, Amatul Shakoor	Assistant Education Support	Baltimore	(410) 853-7248	shukrikhan@gmail.com
NAHEED, Quratul Ain	Assistant Education Support	Virginia Richmond	(804) 484-2488	quratnaheed@gmail.com
Alfurqan Faculty:				
AHMAD, Mirza Mahmood	Director Basic Recitaiton Courses - Teacher Basic Recitation (Beginners)	Columbus, Ohio	(614) 745-7878	mirza507@hotmail.com
AHMAD, Naimah	Course Admin	Austin, Texas	(732) 734-4879	naimah.ahmad@gmail.com
AHMAD, Sheheryar	Teacher Advance Translation (Tafseer-i-Saghir-Urdu)	Seattle	(360) 450-2547	sheriahmad@hotmail.com
AHMAD, Syed Fazal	Director Advance Recitation Courses	Philadephia	(215) 805-3610	fazalahmedsyed@gmail.com
AHMAD, Umair	Teacher Basic Recitation (Beginners - English)	Oshkosh	(920) 216-3407	umair.ahmed@gmail.com
AYAZ, Qudratullah	Teacher Basic Recitation (Intermediate Level-Urdu/English)	Milwaukee	(414) 412-3514	aqudratullah@hotmail.com
BAHRI, Nurjamilah	Teacher Advance Recitation (Tajweed Rules-English)	Chicago West	(225) 267-7895	nurjamilahb@gmail.com
KHAN, Amatul Shakoor	Assistant Director / Teacher Translation Courses	Baltimore	(410) 853-7248	shukrikhan@gmail.com

KHAN, Basit	Co-Director Translation Courses	Baltimore	(410) 853-7248	basitakhan@hotmail.com
KHAN, Saba	Course Admin	Houston North	(512) 775-7859	zephyr.utexas@gmail.com
MAJOKA, Mubashar	Teacher Basic Recitation (Intermediate Level-Urdu)	Rochester	(585) 323-2403	mamajoka@hotmail.com
MALIK, Beenish	Course Admin	Northern Virgina	(703) 473-1658	malikbeenish99@yahoo.com
MANNAN, Lutful	Teacher Advance Translation (Long Commentary-English)	Willingboro	(609) 531-6177	mannanl@hotmail.com
MUNIRA, Amatul Hamid	Teacher Basic Translation (word by word - Urdu)	Philadephia	(215) 856-0594	fazal.ahmed@excite.com
NAHEED, Quratul Ain	Director Intermediate Recitation Courses - Teacher Basic Recitation (Intermediate Level - Urdu)	Virginia Richmond	(804) 484-2488	quratnaheed@gmail.com
NASEEM, Dr. Hameed	Director Translation Courses - Teacher Basic Translation (word by word - English)	Tulsa	(479) 409-3247	hanaseem@gmail.com
NASR, Shahida	Teacher Basic Recitation (Intermediate Level-Urdu)	North Jersey	(973) 243-0792	shahida_nasar@mac.com
NASR, Shaida	Teacher Basic Translation (word by word - Urdu)	North Jersey	(973) 243-0792	shahida_nasar@mac.com
NOOR, Samina	Teacher Basic Recitation (Beginners - English)	Chicago West	(708) 995-5528	noorsamina@hotmail.com
NURRUDIN, Ahmad	Teacher Basic Recitation (Beginners - English)	Philadephia	(267) 207-9301	anur1889@yahoo.com
RANA, Qari Nawab Ahamd (Qadian)	Teacher Advance Recitation (Tajweed Rules-Urdu)	Qadian	91-941-702-0616	narana7@gmail.com
RIFFAT, Raazia	Course Admin	Oshkosh	(920) 216-9494	raazia.riffat@gmail.com
ULLAH, Naeem	Teacher Advance Recitation (Tajweed Rules-English)	Philadephia	(412) 726-6167	naeemullah53@gmail.com
Auxilieries:				
AHMAD, Amatul Hai	TaQWA Lead from Lajna Imaillah - Naib Sadr Lajna Imaillah	Potomac	301-275-9489	amatulhahmad@gmail.com
TBA	TaQWA Lead from Majlis Ansarullah			
LATIF, Rahim	TaQWA Lead from MKA - Naib Sadr MKA	Central Jersey		abdur03@yahoo.com
AHMED, Umair	TaQWA Lead from MAA - Naib Mohtamim Atfal	Oshkosh	920-216-3407	umair.ahmed@gmail.com
Information Technology Team:				
AHMED, Mubasher	IT Director	Central Jersey	609-335-2182	lafani@gmail.com
NASIR, Zafar Ahmad	IT Director	Central Jersey	301-401-2748	zafar.nasir@gmail.com
ABBASS, Mujahid	IT Specialist-Al-Furqan	Northern Virgina	(703) 909-689	mujahid.m.abbas@gmail.com
AHMAD, Mudassar	Sr. Software Engineer	Philadelphia	732-668-6396	mudassarweb@yahoo.com
AHMAD, Muhammad	Sr. Project Manager	Detroit	248-739-5688	mahmad2@gmail.com
AHMAD, Naeem	Sr. Business Analyst	CA	586-350-4088	ahmed_na@hotmail.com
AHMED, Javaid	Sr. Software Engineer	VA	718-764-7008	javaid_m@hotmail.com
ASAD, Khalid	Waqf-e-Ardhi Application Lead	Potomac	301-662-0690	kaasad@comcast.net
BUTT, Awais	Al-Furqan Application Lead	VA	703-473-1040	buttawais@gmail.com
HAMID, Huma	Business Analyst and Test Engineer	Laurel, Maryland	301-604-1623	huma.hamid@gmail.com
KHAN, Saba	Software Engineer- Al-Furqan	Houston	512-775-7859	zephyr.utexas@gmail.com
MALIK, Beenish	IT Specialist-Al-Furqan	Northern Virgina	(703) 473-1658	malikbeenish99@yahoo.com
MALIK, Muzaffar	Database Application Lead (Administrator)	Laurel, Maryland	703-901-0734	muzaffarm@hotmail.com
MIRZA, Rukhi-Khandan	IT team Member	Central Jersey	908-705-6261	chandam60@gmail.com
SAJID, Masroor	Al-TaQWA Application Lead	Virginia South	571-327-6440	masroor.sajid@gmail.com
SHAHID, Syed	Sr. Software Engineer	NJ	650-293-1662	shahid@desiwriters.com
Media Production Team:				
SHARIF, Tariq	Lead Media Production	Central Jersey	908-578-1512	
KHAN, Dabir	Media Production	Central Jersey	732-403-9842	dabirk.ny@gmail.com
Publication:				
TDB	**Director of Publication**			
ABULKALAM, Shoeb	Ahmadiyya Gazette	New York	646-812-6692	ahmadiyyah1889@aol.com
AHMAD, Maryam	Communication	Central Jersey	267-391-8632	m2ahmad@yahoo.com
HAMID, Homaa	Graphi Designer	Queens	347-653-9528	homaahamid@gmail.com
Exhibition Team:				
QURESHI, Mohammad Azim	Exibition Setup	York/HBG	717-697-3720	mazimqureshi@hotmail.com

AHMAD, Ataul Ghalib	Setup help and assistance	York/HBG	717-697-8766	agahmad99@yahoo.com
AHMAD, Naimah	Muawana	Austin, Texas	(732) 734-4879	naimah.ahmad@gmail.com
AHMAD, Mahmood	Setup help and assistance	Silver Spring	240-426-0050	m_ahmad17@hotmail.com
BUTT, Owais	Technical help	North VA	703-473-1040	buttawais@gmail.com
HAMID, Huma	Muawana	Laurel, Maryland	301-604-1623	huma.hamid@gmail.com
IQBAL, Mazhar	Setup help and assistance	York/HBG	717-652-1575	mazharracer@yahoo.com
KHAN, Danial	Setup help and assistance	Central Jersey	609-750-0720	danialK.ny@gmail.com
KHAN, Skhuri	Naiba	Baltimore	(410) 853-7248	shukrikhan@gmail.com
KHAN, Yasir Ahmad	Setup help and assistance	York/HBG	717-691-1899	yasirkman1@hotmail.com
MALIK, Aqsa	Muawana	Brooklyn	(718) 859-3724	
MALIK, Beenish	Muawana	Northern Virgina	(703) 473-1658	malikbeenish99@yahoo.com
NAHEED, Quratul Ain	Muntazima	Virginia Richmond	(804) 484-2488	quratnaheed@gmail.com
QURESHI, Daanyal	Setup help and assistance	York/HBG	717-766-1169	dann.q2@gmail.com
QURESHI, Habib- Ullah	Setup help and assistance	York/HBG	717-697-3720	bighq@hotmail.com
SHAHID, Samad	Setup help and assistance	York/HBG	717-521-7755	samadasyed@gmail.com
Other Team Members:				
AHMAD, Mzahar	Senior Online User Experience Specialist	Central Jersey	267-391-8715	ahmad.mazher@gmail.com
MIRZA, Habeeburahman	Assistant National Secretary/ Reporting, Publishing, General	Potomac	301-825-6319	hrmirza@yahoo.com
AHMAD, Mufleha	Administrative Support	Potomac	301-471-6845	shamababyjani@msn.com
KHAN, Shanzay	Administrative Support	Central Jersey	609-750-0720	shanzik109@gmail.com

Plan for Local Taleem-ul-Qur'an & Waqf-e-Aardhi (TaQWA) Secretaries

Tasks	Objectives	Deadline
Request your President sahib for a time slot for TaQWA department in your monthly Jama'at meetings	To ensure that you have dedicated time to promote the agenda of TaQWA department.	ASAP but no later than 02/28/11
Monthly presentation at local Jama'at or/ and auxiliary meetings. Ideas: Play a Qur'an video, give a website demo of the Taleem page and Other tools provided by the TaQWA Department, and/or provide report of the annual conference.	1.) Inspire, educate and mobilize members to learn, understand, and adopt the Holy Qur'an in their lives 2.) Inform members about the various resources available by the TaQWA Department for learning the Holy Qur'an i.e. www.alfurqan.us	ASAP
Make sure that data of your members is complete in the online database	To make objective assessments of our members based upon solid data To facilitate the Holy Qur'an classes for those in need	3/31/11
Plan to attend the **Annual Regional Qur'an conference* [only for local and regional secretaries, presidents (optional), and Qur'an Teachers]**	1.) To establish brotherhood, open communication, and collaborative learning environment 2.) Train the trainer	ASAP (Before 5/31/11)
Partner with the Local Taleem secretary to facilitate weekly **"Children's classes"* &**** in collaboration with parents, auxiliaries' heads, and your Presidents Sahib	Develop "Children's classes" based on a tested platform for the future education of your children	ASAP
Plan an Annual Local Qur'an and Waqf-e-Arzi Day*/**	Promote the learning and understanding of the Holy Qur'an Promote Waqf-e-Arzi Recognize those who have finished the first course of the Holy Qur'an and those who have finished reading listening of the translation of the Qur'an during the last year	July
(3day, 5day, or one week Qur'an camp)* & **	Promote the learning of the Holy Qur'an	July

**A "how to" guide will be made available on Ahmadiyya.us* ***May not be applicable to all Jama'ats

JALSA SALANA

U.S.A • Pennsylvania Farm Show Complex and Expo Center • July 1 - 3, 2011

AHMADIYYA MUSLIM COMMUNITY
Love for All, Hatred for None

JALSA ACCOMMMODATION INFORMATION

• HOTELS •

Hotel	Address	Phone Number	Distance from Jalsa Gah
Staybridge Suites	920 Wildwood Park Drive, Harrisburg, PA	(717) 233-3304	0.44 miles
Crowne Plaza	23 South Second Street, Harrisburg, PA	(717) 234-5021	2 miles
Econo Lodge	150 Nationwide Drive, Harrisburg, PA	(717) 545-9089	2 miles
Red Roof Inn	400 Corporate Circle, Harrisburg, PA	(717) 657-1445	2 miles
Hilton Harrisburg	1 North Second Street, Harrisburg, PA	(717) 233-6000	2 miles
Days Inn	3919 North Front Street, Harrisburg, PA	(717) 233-3100	3 miles
Hilton Garden Inn	3943 Tecport Drive, Harrisburg, PA	(717) 635-7299	4 miles
Homewood Suites	3990 Tecport Drive, Harrisburg, PA	(717) 909-4663	4 miles
Holiday Inn Express	4021 Union Deposit Road, Harrisburg, PA	(717) 561-8100	4 miles
Wyndham	765 Eisenhower Blvd, Harrisburg, PA	(717) 558-9500	5 miles
Hampton Inn	4230 Union Deposit Road, Harrisburg, PA	(717) 545-9595	6 miles

Note: The above is a list of hotels near Jalsa Gah to aid your search. Other hotels can be found. Please note that transporation shuttles will ONLY be available to hotels WITHIN 10 miles of the Jalsa Gah. Please use search sites such as Expedia and Priceline for best rates for the above hotels.

• Hotel Accommodation Contact Info •

Primary Contact
Luqman Mahmood
Nazim Accommodation - Hotels
Primary #: (571) 239-4665
Email: manimahmood@gmail.com

Please leave a voice mail with a call back # if the phone is not answered

We look forward to serving you and please remember to pray for a successful Jalsa Salana 2011.

JALSA SALANA

U.S.A • Pennsylvania Farm Show Complex and Expo Center • July 1 - 3, 2011

AHMADIYYA MUSLIM COMMUNITY
Love for All, Hatred for None

JALSA TRANSPORTATION INFORMATION

• Jalsa Transportation Instructions and Information •

Transportation from the Airport:

• Harrisburg International Airport **(MDT)** is the **preferred** Airport for this year's USA Jalsa Salana. The Jalsa Gah is approximately 20 minutes away from Harrisburg Airport.

• Transportation 'From' and 'To' Baltimore-Washington International Airport **(BWI)** will be provided. However, the shuttle frequency from this airport will be lot less due to the distance from Jalsa Gah and BWI. Travel time between BWI and the Jalsa Gah is expected to be 2-3 hours approximately. Please plan additional time into your trip to reach the Jalsa Gah while requesting Transportation service from BWI.

• ALL transportation needs from the Airports should be sent via email using the 'Transportation Service Request Form'. It is very important that we receive complete information with the required fields to provide you with the service with minimal delays. You can include a copy of your itinerary along with the below form.

• ALL requests should be submitted prior to **June 24th, 2011**.

• Please plan ahead and make arrangements with Zahid Yousaf (703-786-4245) well in advance.

Transportation from the Harrisburg Amtrak Train Station:

• Any request for pick-up service from Harrisburg Amtrak Train Station should be directed to the Transporation Department. Due to the rare nature of this type of pick-up request, it will be addressed per need basis.

Transportation from the Airport to Hotels:

• Members who are arriving at either Harrisburg Airport or BWI will be provided transportation to their respective hotels.

Transportation from the Hotels to Jalsa Gah:

• Members staying in the hotels will be provided transportation to the Jalsa Gah.

• Please call the Transporation Department 30-45 minutes before the scheduled pickup from hotel in order to confirm transportation from the hotel to the Jalsa Gah.

• Transportation Department Contact Info •

Primary Contact
Zahid Yousaf
Nazim Transportation
Primary #: (703) 786-4245

Email: jalsatransportation@gmail.com

Please leave a voice mail with a call back # if the phone is not answered

Secondary Contact
Kashif Baloch
Naib Nazim Transportation
Primary #: (703) 994-8248

We look forward to serving you and please remember to pray for a successful Jalsa Salana 2011.

Transportation Service Request Form

- Please complete this form and email to *jalsatransportation@gmail.com*
- ALL fields with (*) are required
- Please indicate total number of members who will require transportation 'From' and 'To' the airport
- Please choose **Harrisburg International (MDT)** as your **preferred airport** as it is only 20 minutes away from Jalsa Gah.
- The Transportation Team will also provide shuttle service from Baltimore-Washington International (BWI), as an alternate. However, as the travel time to Jalsa Gah is expected to be 2-3 hours, please plan your trip to arrive as early as possible in order to attend Jummah Prayers and the First Session. **The shuttle service will be available starting Thursday**, June **30th noon. The last shuttle will leave Jalsa Gah at 12pm Noon, on Monday, July 4th.** Due to the distance and high traffic from BWI to Jalsa Gah, you may have to wait at the airport for an extended period of time.
- Transportation arrangements will be made available from the Harrisburg Amtrak Train Station as well. Please specify this clearly on the Request Form.
- ALL transportation requests must be sent via fax or email using this form and confirmed by **June 24th, 2011.**
- ALL pick-up request will be confirmed via phone or email by the transportation team few days prior to your arrival date

*Name: _____

Jama'at: _____

*Cell Phone No: _____

Home Phone No: _____

Email Address: _____

*Arriving Airport: _____ *Airline: _____ *Flight No: _____

*Departing Airport: _____ *Airline: _____ *Flight No: _____

*Do you need Transportation "To" and "From" Hotel: _____

*If yes, name of Hotel: _____

*Total Number of Members Requiring Transportation: _____

Please email this completed form to JalsaTransportation@gmail.com

My Dear Arshia Qureshi

(May you always be under the protection of Allah)

Congratulations

On completing the 1st cycle of recitation of

The Holy Qur'an

"...a Book which has proclaimed its own Matchlessness and has claimed its own Greatness, its wisdom, its truth, the beauty of its composition and its spiritual lights..."
(Braheen Ahmadiyya, 554—558)

May Allah enable you to recite, understand and act accordingly and be your guide

Yours Lovingly

Kalim and Naseera Khan

April 15, 2011

****

SUCCESS OF AHMADI GIRLS

Miss Sadia d/o Arif and Nayyirah Naseem of Laurel *Jama'at* got elected as "The President" of the National Honor Society at Roosevelt for next year. *Alhamdolillah!* This year the President were Miss Raaheela d/o Abdul Shukoor and Nabeela Ahmed. We are all very proud of our girls. We are all excited that with the grace of Allah Ahmadis are rapidly advancing in educational achievements. Here in Laurel *Jama'at* we are blessed with several such girls who have earned this honor and have leadership qualities! Shabnum d/o Abdul Shukoor Ahmad also got in honors society. May God bless all of Ahmadi children with success, good health and fruitful life. *Ameen.*

Nayyirah K. Naseem (Halqa Leader Laurel -3)

Home - 301-927-0327 Cell- 301-412-8151

Waqfeen-e-Nau Program at Baitul Hameed Mosque, Chino, California

Pictures from 2011 Majlis-e-Shura, USA

Late Mohammed Hameedullah Sahib

Brother Abdul Qadir of St. Louis Jama'at

Historic 1987 Picture of Members of St. Louis Jama'at with Hadhrat Khalifatul Masih IV rh outside Sadiq Mosque

Historic Picture of Members of St. Louis Jama'at in1950 or 1951